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ROYAL IRISH ACADEMY

TODD LECTURE SERIES

VOLUME XVII.

BETHA COLMÁIN MAIC LÚACHÁIN

LIFE OF COLMÁN, SON OF LÚACHAN

EDITED FROM A MANUSCRIPT IN THE LIBRARY OF RENNES, WITH
TRANSLATION, INTRODUCTION, NOTES, AND INDICES.

BY

KUNO MEYER



DUBLIN

HODGES, FIGGIS, & CO., LTD.

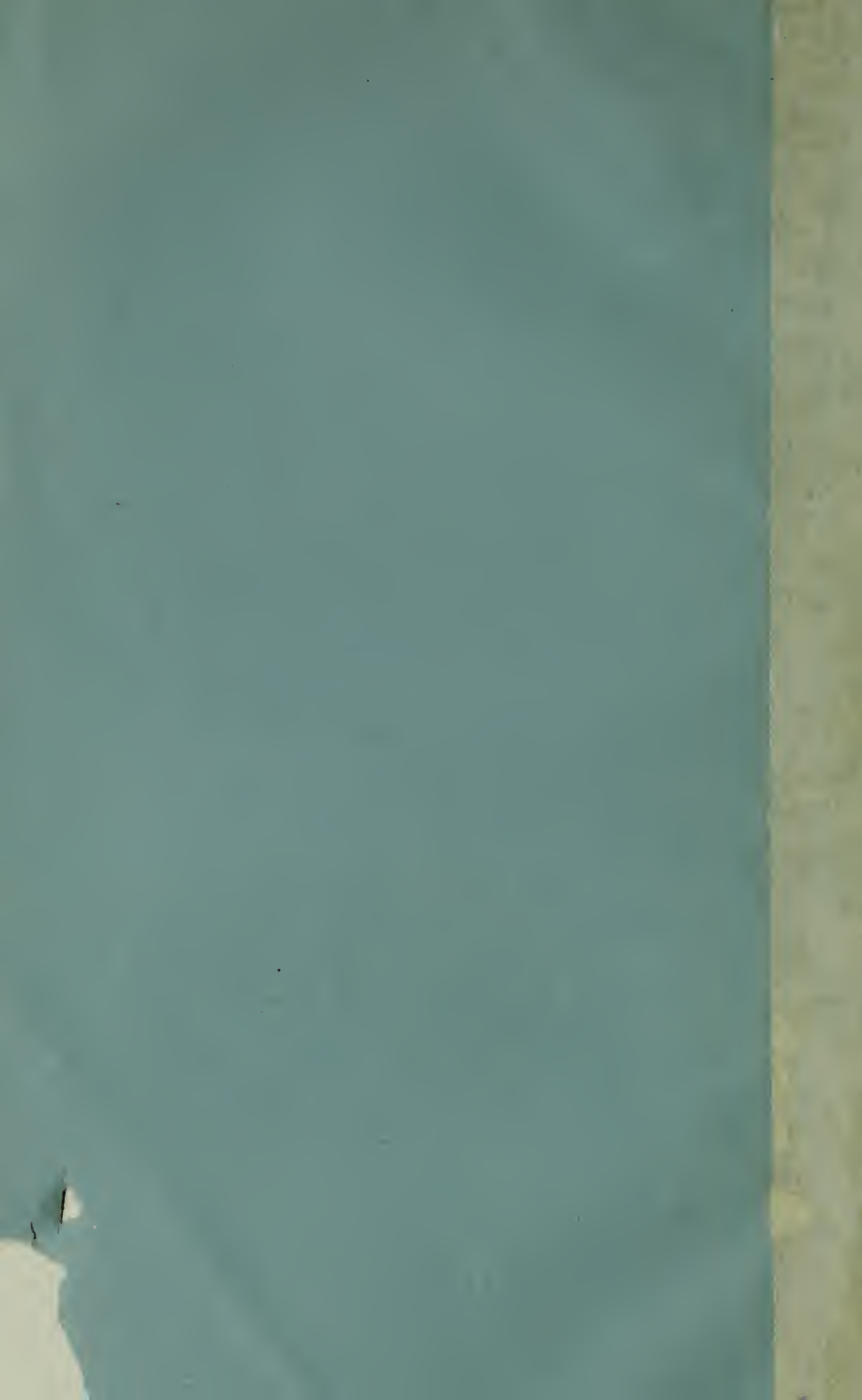
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INTRODUCTION

THE following Life of a little-known Irish saint of the seventh century is now printed and translated for the first time from the only manuscript copy in which, so far as I know, it has come down to us. This copy forms part of the Irish ms. in the possession of the Town Library of Rennes, in Brittany, which has been so fully described by G. Dottin in the *Revue Celtique*, vol. xv., p. 79 ff.¹ It is a vellum quarto written in a fine bold hand of perhaps the fourteenth or fifteenth century,² and bound up with two other Irish manuscripts of different origin.³

Our Life occupies fifteen folios now numbered 75–89. The pages are divided into two columns of thirty-eight lines each. There are no marginal notes to show when and where this copy was made. The Life itself ends at the bottom of fo. 89b⁴ with a large FINIT, but the scribe has added the following entry in the next column:—

¹ This ms. was first noticed by Todd in the *Proceedings of the Royal Irish Academy, Irish MSS. Series*, vol. i., pp. 80 ff. Of our Life he says: 'I am not aware of the existence of any copy of this Life in Ireland. Colgan does not appear to have had it in his possession. He makes no mention of it, and has made up a short Life, compiled by himself, from the various notices of St. Colman macLuachain, and of his half-brother, who was also named Colman. *Acta SS.* 30 Mart., p. 792.'

² As we have as yet no investigations into the history of Irish palæography, it is impossible to be more exact.

³ Nothing is known of the earlier history of the ms. except that in the eighteenth century it belonged to the Chevalier de Robien (1693–1756), whose whole collection of books and mss. was confiscated after the emigration of his son during the Revolution.

⁴ I have worked from an excellent photograph of the ms. made by L. Collet of Rennes for the late Whitley Stokes, who bequeathed it to me, together with his whole collection of photographs from Irish mss. It was only after I had put down *Betha Colmáin* as the subject of one of my Todd Lectures that I learnt from the Rev. Charles Plummer that he, too, had been planning an edition. He generously gave precedence to me, and allowed me to compare my transcript with his, and to make use of his indexes of names and places. For all his kindness I desire to record my thanks here.

Robātar tra taissi Colmāin meic Lūachāin ina scrīn eter a muindtir ō ré Domnaill meic Murchada meic Airmedaig meic Conaill Guthbind co tainige Turgēs 7 Gaill glassa a nh^ēErinn. Rofolged tra doridissi ríasna genntib útt ō ré an Turgēs sin co flaith Toirdelbaig meic Rúaidri úi Conchubair for^ēErinn. Murchad *immorro*¹ uí (*sic*) Maelsechlainn, iss é ba rí Midi an tan tūargabad a talmain an scrīn² cētna. Iss é *immorro* ba hairchindech Lainde ann .i. Gilla-Crīst mac Gilla Pātraic. Iss é *immorro* ba sacart Laindi ann .i. Tūathal mac Gilla-Cholaim. Iss é *immorro* ba sār ann .i. Gilla-Crīst úa Mochāin 7 iss é dorigne scrīn im na taisib cētna. FINIT.

‘Now the relics of Colman son of Luachan were in their shrine among his community from the time of Domnall († 763) son of Murchad († 715) [son of Diarmait † 689] son of Airmedach son of Conall Guthbinn [† 635] until Turges [† 845] and the Norse (*Gaill glassa*)³ came into Ireland. However, from the time of that Turges to the reign of Tordelbach [1121–1156] son of Ruaidri ua Conchobair over Ireland it⁴ was hidden again from those gentiles. Now Murchad ua Maelsechlainn was king of Meath at the time when the same shrine was lifted out of the earth. He who was erenagh of Lann then was Gillacrist son of Gillapatrik. He who was priest of Lann then was Tuathal son of Gillacolum. He who was goldsmith then was Gillacrist ua Mochain, and he it is who made a (new) shrine around those same relics.’

This statement is confirmed by an entry in the Annals of Ulster, A.D. 1122,⁵ as follows :

Scrīn Cholmāin mic Lūachāin d’foghbbhāil i n-ailaidh Lainne ferchubat i talmhain dia cētain in braith,

‘the shrine of Colman son of Luachan was found in the burial-place of Lann, a man’s cubit⁶ in the earth, on Spy-Wednesday (March 22nd).

¹ .g. ms.

² scrinn ms.

³ This designation of the Norse occurs also in in *Cog. Gaedhel re Gallaibh*, p. 68, l. 13 : can cath, can cliathaig do Gallaibh glasa 7 do gentib gorma gus mara.

⁴ i.e. the shrine.

⁵ Copied by the Four Masters.

⁶ Wrongly rendered ‘a man’s grave [deep]’ by Mac Carthy, who quotes appropriately, but misinterprets, the following injunction from the Book of Armagh, c: cubitus de terra super corpus fiat.

It is not unlikely that this discovery was the immediate cause of the composition of our Life. That it was written at Lann¹ is clear from the repeated use of words like *sund* (§ 26), *i fus* (§ 74) in referring to the place, as well as from the detailed knowledge of the topography of West Meath (e.g. §§ 17, 19); and, so far as I am able to judge, the language of the prose may well be that of the first half of the twelfth century. As appears from the phrase 'on this week-day in the present year' (§ 2), the biography was intended to be read aloud on the saint's day (June 17th).

The historian of early Irish Christianity will never cease to regret that, with some few well-known exceptions, the acts of the founders of Irish monasteries have come down to us only in compilations made long after the period in which they flourished. It was not until the eleventh and twelfth centuries that the majority of the Lives of Irish saints which have been preserved were written down. By that time not only had the personality of the saint become almost legendary, but the whole constitution and character of the Church had altered. The noble and daring spirit of inquiry and research which characterized the Golden Age of Irish Christianity had largely given way to ignorance and credulity, while the decay of classical and biblical learning is noticeable on every hand. It is the spirit of a ruder and grosser age that is reflected in the religious literature of Ireland of the twelfth and thirteenth centuries, as one may see who compares the vision of Tundale with that of Fursa, or the religious poetry of that age with that of an earlier one. Legendary fiction, often based upon pagan superstitions, abounds, so that in reading the poorer specimens of Irish hagiography of this period we are often reminded of the words applied by St. Bernard to the contemporary Irish: 'Christiani nomine, re pagani.'

But if it was no longer in the power of the writer to present the reader with a true account of the life of the saint and his times, neither was it his object to do so. He wrote entirely in the interest of the monastery which claimed the saint as its founder, or of the church whose patron he was; he endeavoured to exalt and glorify

¹ Called more fully Lann mac Luacháin (cf. p. 28, l. 22), or perhaps better Lann meic Luacháin.

him above all other saints, to substantiate his claims to tithes and tribute over as wide an area as possible, and to explain the virtues of his relics which the church possessed, and on which its reputation rested.

These various objects were best attained by representing the saint as a thaumaturge of the first order; and thus the chief task of the hagiographer, after having given some account of the origin and parentage of the saint, consisted in heaping miracle upon miracle. That the writers themselves set this object definitely before them, many passages in the Lives tend to show. Thus our author in entering upon his task reveals his purpose as a biographer as follows (§ 3): 'Here is told something of his genealogy according to the flesh, and of his wonders and miracles¹ from the time that he was born until he went to heaven'; and at the conclusion (§ 103) he sums up his work by presenting the reader with a full list of all the miracles narrated by him.

All this has lately been set forth so fully and so well by Charles Plummer in the introduction to his *Vitae Sanctorum Hiberniae* (Oxonii, 1910), and, in its more general aspects, by Delehaye in his *Légendes hagiographiques*,² that I need not further dwell on it here.

Our author does not mention the sources from which he has drawn the material for his narrative. The only work referred to is the Félire of Oengus (§ 2), which, however, he misquotes. Occasionally he speaks of conflicting accounts regarding certain events (*iar foirinn aili*, p. 56, 27, *iar fairind*, p. 96, 21). That he made use of older records is clear from the language, which, notwithstanding its general Middle-Irish character, occasionally shows Old-Irish forms, to some of which I have drawn attention in the notes. The frequent use of the form *immurgu* in various spellings,³ as well as other orthographical peculiarities,⁴ may be due to such earlier

¹ It is interesting to note the use of the two Latin loan-words for 'miracle' in this passage (also on p. 16, l. 1), the earlier *fiurt* (from *virtus* = *âpeth*) by the side of the later *mirbail* (from *mirabile*).

² Translated into English by Mrs. V. M. Crawford (Westminster Library, 1909).

³ *imarco* p. 38, 19, *imargo* 80, 25, *imurgeo* 82, 5.

⁴ e.g. *daul* (p. 42, 28), which occurs also frequently in the ninth-century text

documents. The poems which are interspersed are mostly late, but the first (p. 10 ff.) may belong to the Old-Irish period.¹ The curious account of the inauguration of the King of Tara (§ 70) seems also to be taken from an older source, as it contains the Old-Irish infinitive *do buith* (p. 72, 19).

There are few references to Colmán mac Lúacháin in Irish literature. He is not mentioned by Oengus in his Calendar, though our biographer tries to smuggle him in (§ 2).² The date of his festival is June 17th, under which day he is commemorated both by Gorman and in the Martyrology of Donegal (p. 172). His name is also found among the numerous Colmans in the list of homonyms of Irish saints called *Comainmnigud Nòeb nÉrenn* (e.g., Book of Lecan, fo. 56^a = p. 115, c. 7. 4).

His pedigree seems early to have become uncertain; for we find no less than four varying accounts. Two of them are given below, §§ 3 and 4. They agree only up to his great-grandfather Maine, who is made either a son of King Fergus Cerrbél († 513)³ or of Diarmait Derg († 565 or 572), wrongly called by our author son of Colmán Mór, while he was his father.⁴ As Colman is throughout connected with the *clann Cholmáin Móir*,⁵ and may indeed have

just published by Gwynn and Purton (The Monastery of Tallaght, *Proc. R.I.A.*, xxix), e.g. §§ 24, 51, 62; cf. also for *caula*, § 62.

¹ It contains the reduplicated future *gignither* (p. 10, 26) by the side of the later *geinfe* (p. 14, 11), and *dualaig* (p. 12, 14) still counts as three syllables.

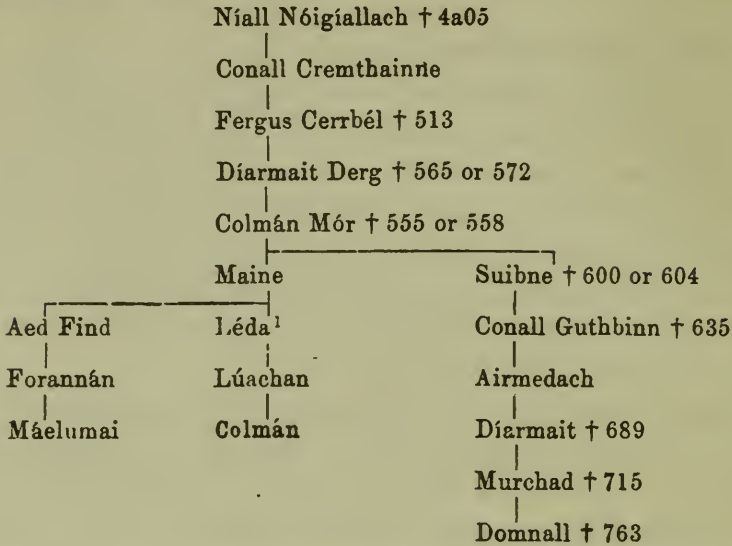
² The reference in *Féire Óingusso*, under March 30th, cited in § 2, is to Colman of Linn-Uachaille. Cf. Gorman, p. 64, and Mart. Don., p. 90. It is curious that Stokes should have fallen into the same error as the author of the Life. He prints *ó Laind*; but he should have followed the reading of R¹, which here, as so often, is better than the other mss., and printed *ó Lind*. Thus it happens that in his Index of Persons Colmán Linde Uachaille is omitted, while Colmán mac Lúacháin is entered twice (p. 409).

³ So do Rawl. B. 502, p. 90f, LL. 347e, LB. 13e. LL. 347b makes Maine a son of Conall Cremthainne. This we may dismiss as altogether improbable; for it would put Colman's birth in the beginning of the sixth century. The Martyrology of Donegal (p. 172) stands alone in claiming Colman as a descendant of Rudraige: *do chlannaib Rudraige dó .i. do sliocht Maoilchroich mic Rudraige*.

⁴ This mistake was no doubt occasioned by the circumstance that Colmán Mór died several years before his father.

⁵ In § 4 he is called 'the only patron saint of the race of Colmán Mór.'

been named after this famous ancestor, I would on the whole agree with our biographer in considering the following pedigree as the 'genealogia vera' (s. 4) :



Colman was thus born towards the end of the sixth century, and it may be reasonably assumed that he died, like his cousin, Díarmait, King of Meath, some time in the last quarter of the seventh.

If we were to credit our biographer, Colman's life must have extended over four centuries at least. For in the course of the narrative he is brought into contact on the one hand with Cruimthir Cassán (§ 73), a contemporary of Patrick's,² and on the other with King Domnall mac Murchada, who died in 763 (§ 73 ff.). And even if we dismiss these and other statements as absurd, it is still a vain endeavour to reconcile the chronology of the Life as a whole, and many of the events and incidents narrated, with Irish history. The truth is that the account given of the life of our

¹ Called Aed Lond in LL. 347b, Læda in Rawl. B. 502, p. 90f. A confusion seems to have arisen between him and his brother Aed Find; for in § 43 Forannán is made the son of Læda Find, while in §§ 45 and 69 he is rightly called the son of Aed Find. Throughout the narrative the sons of Forannán are called the *bráthre* of Colman's grandfather, i.e., the descendants of his grandfather's brother.

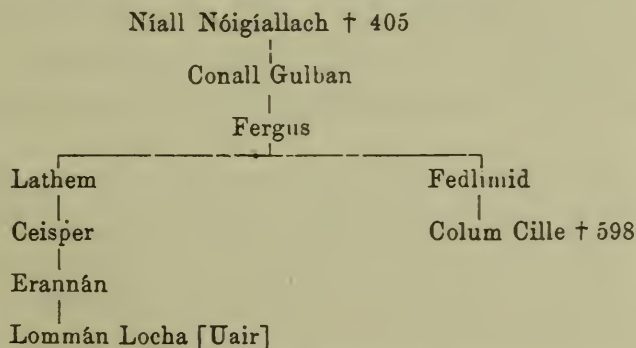
² See *Tripartite Life*, ed. Stokes, p. 74, 28.

saint is vitiated throughout by certain tendencies and practices. It will be well to consider these under special heads.

I. There is discernible an endeavour to claim friendship and alliance with the most celebrated saints of ancient Ireland, not only for the purpose of enhancing the importance of the subject of the memoir, and shedding additional lustre upon him, but also in order to reap the advantages resulting to his community from a connexion with other important foundations. Thus Colman is made to study with Finnen of Clonard, the "tutor of the saints of Ireland" (§ 79), who died in 549, and with Bishop Etchén († ca. 580), who is also said to have baptized him and ordained him¹ together with Colmán Elo († 611) and Colmán Comraire. He is made the friend of Colum Cille († 598), and is said to have been present at the Convention of Drum Cet. The account of his intercourse with Mochuta, of Rahen († 637), whom he acknowledges as his only 'earthly head' *cenn talmanda* (§ 85), may rest on a better foundation; and so may his connexion with Lommán of Tech Lommáin, who died ca. 660² (§§ 10, 42); but the statements that Maedóc of Ferns († 626) prostrated himself before him³ (§ 72), and that Samthann († 739) and Fidmuine ua Súanaig († 757) were his friends are obviously pious frauds, while it is highly improbable that Fursa († 640) visited his grave three years after his death. Other well-known saints with whom alliance is

¹ According to the notes in Féil.², p. 72, Colum Cille applied to bishop Etchén to be made a bishop, but was refused.

² Lommán's pedigree is given thus in Rawl. B. 502, p. 89f:



³ The union made between Colman and Maedoc is mentioned twice, but in a different context (§§ 42 and 72).

claimed for Colman are Mochua of Tech Mochua¹ (§ 35), bishop Conchraid of Cluain Dam (§ 53), Colmán Elo († 611), and Colmán Comraire. When Colman refuses the advances of Ciaran of Clonmacnois (§ 85), we may conclude that his own communities and those of Ciaran were at feud at the time when the Life was written; and a similar inference may be drawn from the statement that Colman cursed Arnain mac Eogain, Ultan (probably the well-known bishop of Ardbrackan), and Mac Liac² (§ 59).

II. In order that the grants of land and service made at various times to the monastery, or the exemption from dues may as it were receive their title-deeds, our author claims for services rendered and miracles performed by the saint the patronage of as many kings and queens as possible. Thus Colman is made to live under five successive kings of West Meath, from Conall Guthbinn († 635) to Domnall mac Murchada († 763). The latter through his blessing becomes monarch of Ireland, for which, like his ancestor Conall Guthbinn, he makes the saint a present of seventeen steadings (§ 73), while he is also said to have bestowed Drong Faehnig upon him (§ 79). Land or service are further claimed from Tír Colmáin because Colman was born there (§ 10); from the Ui Mancháin and Ui Máilumae, the descendants of his paternal uncle, Anfossaid (§ 36); from the Ui Lechet, the descendants of another uncle Lechet (§ 37); from the Meic Airechtaig, the descendants of his third uncle, Cummine (ib.); from the Ui Dubáin Caille and the Ui Dubáin Maige (§ 39), who were in Fid Dorcha before he came to Lann, and are therefore called the *fine griain* or 'family of the soil' of Lann, which is exempt from dues to their king and chiefs (ib.); from the Clanna Forannáin, the descendants (§ 43) of his grand-uncle Aed Find, whose chiefs have to be buried at Lann (§ 45). From the tribe of Fartullagh taxes and tithes are claimed, as set forth in a poem on p. 51; a ewe-lamb is Colman's due from every flock of all Ireland (§ 51); a cow from every spoil, and a horse and dress from every hosting (§ 60) from the kings of West Meath;

¹ See his Life in Plummer's *Vitae II*, p. 184 ff. He is wrongly called mac Nemainn in our Life.

² Perhaps identical with 'filius Lyach, cuius monasterium est prope fretum Ymleach, mentioned in Plummer, op. cit. *II*, p. 58.

likewise a horse and dress and a seat by their side from the kings of Ui Thigernáin (§ 62). Because one of his pupils, the daughter of a chief of the Ui Thigernáin, is buried in the church of the Ui Muca, Colman claims it 'from ground to sky,' and demands a bushel of every kind of corn from it at Lent (§ 63). From the tribe of Offaly a scruple from every adult and a sheep from every steading are due to Colman, besides the king's horse and dress every third year (§ 87), and a similar tax from the people of the Bretach (§ 92).

III. The tendency to rival all other saints of Ireland in thau-maturgy is apparent in the number and nature of the miracles ascribed to Colman, from the 'primum miraculum' of his painless birth (§ 10) to the end (§ 103), where our hagiographer applauds his own performance in these words: 'Now it is evident from these stories about Colman son of Luachan that God thinks no cleric more wonderful than him.' Most of these miracles are modelled upon those of the Old and New Testaments, as when his birth is celebrated by angels (§ 10), or when he crosses a lake dryshod, as Moses did the Red Sea (§ 64); or upon those ascribed to the three greatest Irish saints, Patrick (§§ 55, 58), Brigit (§ 58), and Colum Cille (§ 56).

IV. Confusion of persons of the same name. This, it is well known,¹ is one of the most common sources of error in Irish historical tradition, while it plays an even greater part in romance. It is not unlikely that some of the stories here told of Colman mac Luachain are taken from the Lives of his more famous namesakes, Colman Elo or Colman Comraire, or some other Colman. In § 44, in giving the pedigree of King Domnall mac Aeda, our author wrongly introduces Congal Cennmagair (705-710), apparently by a confusion of his father, Fergus Fánait, with Fergus Cennfota. In § 35 he confuses Mochua of Tech Mochua with Mochua mac Nemainn.²

V. It is a frequent practice with many of the later hagiographers to carry the altered conditions of their own time into a narrative dealing with an earlier age in which they did not exist. Among anachronisms of this kind the following are the most common:

¹ See e.g. Plummer, l.c., p. xc.

² Cf. ib., p. xxi., note 1.

incidents implying the stricter observance of Sunday on the model of the Jewish Sabbath, which was not introduced into Ireland before the ninth century;¹ instances of excessive asceticism, or the grosser forms of the cult of relics, both unknown during the early period of the Irish Church; references to the later-increased number of canonical hours; statements implying the change in the Irish Church from a monastic to an episcopal constitution;² lastly, emphasizing the connexion with Rome,³ more particularly by interpolating pilgrimages to Rome and visits to the Pope,⁴ though, as Plummer has pointed out, the only Popes mentioned in the Lives are Celestine and Gregory the Great. By a fortunate chance we are in a position to see this Romanizing tendency at work in the case of our saint. In § 76 we are told of a pilgrimage to Rome made by the three Colmans after the death of Gregory († 604). Now in the well-known Stowe ms., D. iv. 2, fo. 55a2, there is a different account of this visit to Rome in what may be an extract from another lost Life of our saint. Here Gregory is said to have been alive at the time, and Colman applies to him for ordination. As, however, according to tradition, Colman was ordained by Bishop Etchen, the Pope is made to refuse the request, and refers Colman to the bishop. I print the piece in extenso:—

Espucc Etcheān cecinit dona trī Colmānaibh an tan tānccatar
ō Rōim dochum esccoip Etcheān do thabairt grādh forthaibh, ar co
Rōim dochōtar co Grigoir do thabairt grādh forru, conadh ann isbert
Grighoir: ‘Ní damh rocedaighedh, arse, acht don dornsalach’ .i.
do espucc Etchēn. Conid hē in adhaigh rē tiachtain dōibh
rofoillsighedh do espucc Etcheān hi fīs i⁵ teacht 7 isbert so:

‘Inmhain triar tæd ann co Clūain Foda fond,
furighther a n-ám, nī fuilngther a nglond.
Na Calmāin cin checht, bidh anbail a nert,
gēbaidh mōr do nirt, dōig is dōib rodlecht.

¹ See R. Pribsch in *Otia Merseiana* I, p. 129, ff.

² See Plummer, l.c., p. cxiii, note 1.

³ Ib., p. cxiii.

⁴ It would be interesting to establish at what period precisely the ancient designation of the Pope as ‘abbot of Rome’ (*abb Roma*) fell into disuse.

⁵ = a.

Bidh ènnert a nert òniu co tì bràth,
 tic innem na tūath do chindedh for cāch.
 Temair nī bī a mbrōn do ghor nō do chīan,
 cidh duiligh in dāl, madh buidhigh in triar.
 In tUlltach mōr maith is cāime nān bith,
 gnūis fora teth [*sic*], nangeib dath¹ nō cith.
 Gēbaig² ilar ceall ri coiccrichaibh cnes,
 is é in romac righ, is dín fri gach treass.
 In Conallach cas, mairg doregha ris,
 is é in t-ecnaid fos, is é in fregraidh fīs
 Is comror cēt rūn a chridhi sech cāch,
 a ārus cin fūath is cādhus co bràth.
 Mo dalta-sa fēin do claind Cholmāin mōir,
 mo chean dream da dín, is é cend ar slōigh.
 (fo. 55b1) Is rētlú co rath, is [s] orcha ar in mbith,
 is sī in grībh cin brath dolín rath 'na rith.
 Doching for cach n-āen mac Lūacāin na lenn,
 nír techt Ēriu oll is fēile nā is fearr.
 Cidh lethard a ngrādh bat comūaisli a nim,
 nī fuil dībh nāch fail³ im biadh nāch um digh.
 Is mochean in dāmh anair is anīar,
 am imdhaigh⁴ cin brōn, bidh inmhain in triar.'

In. m. FINIT.

‘Bishop Etchen sang this of the three Colmans when they came to him from Rome that he might ordain them. For they had gone to Gregory to Rome that *he* might ordain them. So then Gregory said: “Not to me has it been permitted,” said he, “but to the Dirty-fist”⁵ (viz., to bishop Etchen). And in the night before their arrival their coming was revealed to bishop Etchen in a vision, and he said this: “Beloved the three, &c.”’

Owing to these and other tendencies and practices, as well as for

¹ leg. cath

² leg. gēbaid

³ leg. fial

⁴ leg. imdhaidh

⁵ A nickname for bishop Etchen. In the prose piece called *Baile Briccine*, which is modelled upon *Baile in Scáil*, the saints of Ireland are all mentioned by similar nicknames.

⁶ For a translation of this poem see below, p. 33.

the reasons mentioned above, our author gives us but little trustworthy information about the life and work of Colman mac Luachain. All we can gather with some measure of probability is that he was born towards the end of the sixth century,¹ either not far from Portloman on Loch Owel (§ 10), or at Less in Daire, where his father had settled (§ 8). On his father's side he came from the royal race of Conall Cremthainne² (§ 3), while his mother was descended from Echaid Mugmedón (§ 5), their common ancestor being King Niall of the Nine Hostages. His three brothers became priests like himself (§ 8), and his four sisters nuns (§ 9). At one time in his boyhood he seems to have herded cows (§ 13). When he was about thirty years old³ (§ 20) he went to study with Mochuta at Lismore. This must have been after A.D. 630, when Mochuta abandoned Rahen for Lismore.⁴ He was then a deacon (§ 26). Mochuta appointed him dispenser of food to his colony of lepers, whence he got his nickname *Lámglan* 'the Pure-handed' (§ 20). He was then ordained, and founded first Cell Bec⁵ (§ 29), and then Lann his chief foundation,⁶ probably before the year 636 (cf. § 27). In addition he is said to have founded the following churches:—Cell Uird in Fermoy (§ 26); a church at Léna in Ui Forannáin (§ 43); another near Dún Léime ind Eich, where Colman's Cave is named after him (§ 45); others at Less Dochuinn (§ 46), and at Uachtor Comartha in Ui Thigernáin (§ 61). He died on the 17th July, probably some time in the third or last quarter of the seventh century, and was buried at Lann.

¹ His grandfather's cousin Conall Guthbinn, King of Meath, died in 635, and his own cousin, Diarmait, in 689.

² In a poem on p. 48, l. 20, he is addressed 'a meic Lúacháin . . . do chlaind Conaill Chremthainne.'

³ The Life states (§ 18) that he first read with Bishop Etchen of Clonfad, who is also said to have baptized and ordained him (§ 29). But Etchen died about 580.

⁴ It is possible that Colman was also at Rahen with Mochuta (cf. § 18). But § 19 is very obscure, and the chronology of § 26 is quite impossible.

⁵ In § 12 he is made to found this church in the third year of his life, a circumstance forgotten by the compiler in § 29.

⁶ The only abbot of Lann mentioned in the Annals is Maelbrigte mac Fedacáin, who died A.D. 929 (F. M.).

But while our biographer gives us so little trustworthy information about the saint himself, he has still compiled a work of abiding historical interest and value. For, in narrating his miracles, he conveys to us a large amount of indirect historical information. Indeed, what with its wealth of varied and picturesque incidents taken from the life and customs of the people, its many instances of religious practices and information on ecclesiastical matters generally, its topographical details,¹ and its folklore, it will always count, next to the Tripartite Life and the biographies of Colum Cille, as the richest and fullest among the Lives of Irish saints that have come down to us.

I have to thank my friend Professor O. J. Bergin for kindly reading a proof of my translation, and for several important corrections and suggestions.

KUNO MEYER

¹ I draw the attention of topographers to the large number of place-names, especially of Westmeath, very few of which I have been able to identify from Hogan's *Onomasticon*.

BETHA COLMÁIN MAIC LÚACHÁIN

BETHA COLMÁIN MAIC LÚACHÁIN

1. 'Uiriliter agite 7 confortetur cor uestrum omnes qui speratis in Domino.' An spirat nōem, in spirat as ūasle cach spirat, in spirat ro in[š]orchaig in eclais cechtardae petarlæici 7 núfiadnasi ō rath ecnæ 7 fätsine, issé an spirat-sein is augtar na herlabrá-sa tria gin an
 5 rigfátha *Dauīd maic Iasse*, dicens: 'Uiriliter agite' 7 *cet.* Issé an *Dauīd* sin dorigne .iii. l. salm do molad Dē, ar ronordnestar Día co mba rí 7 co mba fáith, ut dicitur: 'Unxit Samuel David in regem 7 profetam' 7 *cet.*, 7 an salm ana fuil an fersa-sin .i. 'uiriliter agite,' is é an dechmad salm .xx. a lebar na salm hé 7 issé is tosach dó: 'In te
 10 Domine speraui' 7 a persoin an popuil do labair sé andsin 7 atā an fersa-sin arna rád ó trí hūgdaraib. An *cét*-augdar díb .i. Maóisi mac Amræ, oir adubairt Maoisi hí ac guidi clainde Israēl ind-agaid¹ Madián 7 Amaléch .i. na cinedach² dobí i n-agaid claindi Israēl. Andara haugdar .i. Iesus filius Nun, oir adubairt Iesus mac Nūn an
 15 fersa cétna .i. 'uiriliter agite' ac *tūsecht* an popuil Israēldæ do chēimniugud srotha Iordanis dochum chathaigthi i n-agaid na cine-dach darab comainm Cananei. An tres úgdar .i. *Dauīd* rí, oir adubairt *Dauīd* hí .i. 'uiriliter agite' 7 *cet.*, i. ac guidi a muindtiri im chalma² do dēnam i n-agaid na Felistinech, 7 is imchubaid a rád co spirat,
 20 amail adubairt Día féin rena nāemaib cathugad do dēnum i n-agaid na [n]drochspirat, 7 ata an rád-sin comchoitcenn dona feraib 7 dona mnāib, oir atāt mōrān dona dāinib sanntaiges cathugud do dēnum 7 ríasíu thindsenait a cathugud tuitit and. Ocus atāt drong ele tind-senas cathugud 7 ríasíu crīchnaigit hé trēicit a cathugud. 7 atā drong
 25 ele doní cathugud neimgēr can arm 7 is ar an adbar-sin adubairt an salm 'uiriliter.'

¹ agaig ms.² chalma ms.

THE LIFE OF COLMAN SON OF LUACHAN

1. *Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.*¹ The Holy Spirit, the Spirit that is nobler than any spirit,² the Spirit that has illumined the churches both of the Old and New Testament with the grace of wisdom and prophecy, that is the Spirit which is the author of this utterance through the mouth of the royal prophet David son of Jesse, *dicens: Viriliter agite, &c.* This is that David who made one hundred and fifty psalms in praise of God; for God had ordained that he should be both king and prophet, *ut dicitur: Unxit Samuel David in regem et prophetam,*³ &c. And the psalm in which that occurs, viz. *Viriliter agite*, is the thirtieth psalm in the book of psalms, the beginning of which is *In te Domine, speravi.* And in it he spoke in the person of the people. And that verse has been uttered by three authors. The first author of them was Moses, son of Amra; for Moses said it as he was praying the Children of Israel (to fight) against the Midianites and Amalek,⁴ viz., the tribes that were opposed to the Children of Israel. The second author was Joshua, son of Nun; for he spoke the same verse, viz. *Viriliter agite*, as he was leading the people of Israel to pass the river Jordan to fight against the tribes called Canaanites.⁵ The third author was King David; for David spoke it, viz., *Viriliter agite, &c.*, as he was praying his people to act bravely against the Philistines. And it is fitting that the saying should be referred to the (Holy) Spirit,⁶ as God Himself told the saints to fight against the evil spirits. And that saying applies both to men and women; for there are many people eager to fight, and before they begin to fight they succumb.⁷ And there are other people who begin to fight, and before they finish they leave off. And there are other people who fight feebly, without weapons; and it is for this reason the psalm says '*Viriliter.*'

¹ Ps. xxx. 25.

² Cf. Trip. Life, p. 2, 6.

³ A reference to 1 Reg. xvi. 13 and to Num. xxxi. 3.

⁴ Deut. xxxi. 6.

⁵ Josh. i. 18.

⁶ Literally, 'to say it to the Spirit.'

⁷ Literally, 'they fall in it.'

2. Sochaidi tra do nōemaib 7 do fírēnaib hi petarlaic 7 hi nū-
fiadnaisi rocathaigsit co ferdæ 7 co sonairt ar Día, amail rocathaig co
ferda 7 co sonairt an senōir ūassal diatā lith 7 forathmet ind-eomaing
na ree-sea, id est, Colmanus filius Luachaini. Is ann *immurgu* cele-
5 brait na Cristaidi lith 7 forathmet indí Colmāin maic Lūachāin in
cindecim calne iūil¹ arōi laithi mīss grēne, isin laithi-sea indníu araói
lathe sechtmaine isin bliadain frecnaire-si. Caland iūil didiu .i. in
adhaig iar fē[i]l cross 7 is de isberar ‘an dos óir ūas crīchaib’ 7 ‘an
grīan án ūas tūathaib’ isin Félire. Nó comad aidchi samna .i. Crōnān
10 7 comad hē an mac ele Lūachāin an Crōnān hīsin. Atāt *immurgu*
a taisi hi fos collēic isna talmandaib co n-onōir 7 co (fo. 75 b 1)
n-ermitin 7 cid mór indíu a hanōir, bid móo illō brāthæ, intan doait-
nebatt amail grēin in-neim i n-ōentaid naom 7 nōemóg án domain, i
n-ōentaid ūasalathar 7 fātha, i n-ōentaid apstal 7 martiri, i n-ōentaid
15 dēacht[a] 7 dænachta maic Dē, is ōentu is ūaislem cech n-ōentaid .i.
i n-ōentaid na nāmtrīnōiti ūasle ulechumachtaig[e] .i. Athair 7 Mac
7 Spirat Nōem. Ailmitt trōcaire na trīnōiti ule 7 rl.

3. Indistir andso ní dia genelaig collaidi 7 dia fertaib 7 dia
mīrbuilib ō rogēner co ndechaid dochum neime.

20 Colmān didiu m. Lūachāin m. Ledæ m. Maine m. Fergusæ m.
Conaill Cremthainni m. Néill Nógiallaig m. Echdach Mugmedóin m.
Muredaig Tirig m. Fiachach Srobthine m. Cairpri Lifechair m. Cormaic
Ulfatai m. Airt Ōenfir m. Cuind Chēthcathaig 7 genelach coitchenn
claindi Cuind Cēte[h]athaig ō sin amach co-hĀdam.

25 4. Sic geneloia uera, id est, Colmān m. Lūachāin m. Leda m.
Maine m. D[ī]armata Deirg m. Colmāin Mōir Mide .i. na rīg 7
mac sin Diarmata m. Cerbaill m. Conaill Chremthainne m. Nē[i]ll
Nógiallaig 7 is é so ōenērlam rogein do chlaind Colmāin ō sin illé,
amail is follus sin ō epscop Etchēn post ina lāid 7 dlighidh²-som

¹ iul- ms.

² dlidhidh ms.

2. Now, many of the saints and of the righteous of the Old and New Testament have fought manfully and stoutly for God, as did the noble senior whose feast and commemoration is at the period of this season, viz., *Colmanus filius Luachaini*. It is on the fifteenth of the calends of July,¹ according to the day of the solar month, on this day of the week in the present year, that the Christians celebrate the feast and commemoration of Colman son of Luachan. The calends of July, viz., on the night after the feast of the Cross, whence in the Félire² he is called 'the bush of gold over borders,' and 'the splendid sun over tribes.' Or it may be Halloween, viz. Cronan, and that Cronan may be another son of Luachan.³ His relics, however, are still here upon earth with honour and veneration; and though his honour is great to-day, it will be greater on the day of Judgment when his soul will shine like the sun in heaven in the unity of the saints and holy virgins of the world, in the unity of patriarchs and prophets, in the unity of apostles and martyrs, in the unity of the Godhead and Manhood of the Son of God, in the unity which is nobler than any unity, the unity of the noble, almighty, Holy Trinity, Father, Son, and Holy Ghost. We all beseech the mercy of the Trinity, &c.

3. Here is told something of his genealogy according to the flesh and of his wonders and miracles from the time that he was born until he went to Heaven. Colman, then, was son of Luachan, son of Leda, son of Maine, son of Fergus, son of Conall Cremthainne, son of Niall of the Nine Hostages, son of Echaid Mugmedon, son of Muredach Tirech, son of Fiachu Srobthine, son of Cairbre Lifechar, son of Cormac Longbeard, son of Art the Solitary, son of Conn of the Hundred Battles, and thenceforward the common pedigree of the race of Conn of the Hundred Battles up to Adam.

4. *Sic genealogia vera*, i.e. Colman son of Luachan, son of Leda, son of Maine, son of Diarmait the Red, son of Colman the Great of Meath (viz. of the Kings), who was a son of Diarmait son of Cerball, son of Conall Cremthainne, son of Niall of the Nine Hostages. And he is

¹ i.e. the 17th June.

² i.e. the Félire of Oengus. See Stokes' edition under June 17th. However, the reference there is not to Colmán, but to Moling Lúachra.

³ The Félire 'Oengusso mentions both Colman and Cronan under November 1st, but in the notes the former is said to be either the son of Dimma or of Findchad; and the latter a descendant of Conn from Túaim Gréne.

screp^{ul} caithrig do chlaind Colmáin 7 ech cach rig, in secht bliadain sin uli.

Colmān *didiu* colomu māinech ic fulang na firmenti, amail isbert Colum Cille ic fulaing tedmand isin sǣgal amail Iōb irisech.
 5 Nō dano is imord feda fil and .i. Colmān quasi comlān, ar nī fil erbern (fo. 75 b 2) de nach mathusa ann-som eter corp 7 anmain. Nō dano Colmanus quasi columna manus .i. uirtutum, nō manus ad columnia, id est uirtus demicans contra columnia, id est, oprobria scelerum.

10 5. ISsé immurgu slonnad a mǣthar, id est, Lasair ingen Cǣich Rolach m. Brēcān m. Dainil m. Dáire m. Guill (diatāt Hí *Guill* Corca Raidhi) m. Coluim m. Elella m. Baain m. Raidi (diatāt Corco Raide) m. Dathī m. Fiachrach m. Maine m. Briain¹ m. Echdach Mugmedóin.

6. Lasar *diāiu*, ideo autem Lasar dicibatur .i. ar lasamna a henig,
 15 nō ar na lasra nōema rogēnetar ūade, uel propter pulcritudinem faciei suæ, uel propter placitum imponentis ambo nominati sunt, nō ar áille a haigt[h]i, nō do rē[i]r tole Día² fēin.

7. Epscop Etchēn dano, issé dorigine curu a mǣthar fria athair iccon croiss ō T[h]ig Lommāin siar 7 is andsin dodechaid rath fātsine
 20 for epscop Etchēn, co n-epert an rann-sa ic taircetul indī Colmāin :

‘Genfid ūa[i]t-siu, a Lasair lān, mac dia tibrat læich lūathchāin, tuir claindi Colmān cen chrād Colmān Laindi mac Lūachāin.’

8. Bǣttar dano trī brǣthir ic Lūachān .i. Anfosaid mac Leda .i. anfisid na dīa[d]achtæ hé, nō is ar a utmaille, 7 Lechit mac Leda .i.
 25 amail lic im gaindi a chet nō a thol, nō is cēt cach tosach, ut dicitur

¹ leg. Briúin.

² leg. Dé.

the only patron saint who has hitherto sprung from the race of Colman, as is evident from the song of Bishop Etchen hereafter.¹ And he is entitled to a scruple every seventh year from every adult of the descendants of Colman, and to a horse from every king.

Colman, however, a precious column² upholding the firmament, as Colum Cille said,³ enduring plagues in this life like faithful Job. Or, again, there is a letter-change in his name, viz., Colmān *quasi comlān* (perfect), for there is no lack of any goodness in him both in body and soul. Or again, *Colmanus quasi columna manus, id est, virtutum*, or *manus ad calumnias, id est, virtus demicans contra calumnias, id est, opprobria scelerum*.

5. This now is the pedigree of his mother, namely, Lassar daughter of Caech Rolach, son of Broccan, son of Daniel, son of Daire, son of Goll (from whom are the Hui Guill of Corco Raide), son of Colum, son of Ailill, son of Baan, son of Raide (from whom are the Corco Raide), son of Dathí, son of Fiachra, son of Mainie, son of Brión,⁴ son of Echaid Mugmedón.

6. Lassar now, *ideo autem Lassar⁵ dicebatur*, viz. for the brilliancy of her liberality, or for the holy flames that sprang from her, *vel propter pulchritudinem faciei suae, vel propter placitum imponentis ambo nominati sunt*, or for the beauty of her face, or according to the will of God Himself.

7. Bishop Etchen,⁶ however, betrothed her mother to her father at the cross to the west of Tech Lommáin; and it is there the grace of prophecy came ever Bishop Etchen, so that he spoke this quatrain, prophesying Colman :

‘There will be born of thee, O perfect Lassar, a son to whom laymen will pay ready tribute, the pillar of the Children of Colman without hurt—Colman of Lann, son of Luachan.’

8. Now Luachan had three brothers, viz., Anfossaid son of Leda, viz. he was ignorant (*anfisid*) of godliness, or he was so called for his unsteadiness,⁷ and Lechit son of Leda, viz., his *cet* or his will was

¹ See below, § 11.

² Here follow various etymological interpretations of the name *Colmán*.

³ See below, § 51.

⁴ The original has *Brián*. See Ériu iv, p. 68.

⁵ *lassar* means ‘flame.’

⁶ He died, according to the Annals of Ulster, either in 578 or 584.

⁷ *an-fossaid* means ‘unstable.’

cētfēr; Lec[h]et *didiu* .i. les tosach, ar issē ba sinem dīb; 7 Cumæine mac Leda .i. com-māinib aici *nobith* dogrēs.

Gabsatt dano ferann fo leth (fo. 76 a 1) co firindech na fir-sin. Gabais cetus Anfosaid Clūain Gamnæ 7 is ūaid rogēnetar Húi ⁵ Mænachān 7 Húi Mōelumæ .i. lucht Chlūana sin iat immalle, acht is la Húi Mænachān in chell cenae 7 leth na clūanæ leis. Gabais dano Lec[h]et Rāth Lechet hi Cnamrus. Gabais Cumæine *didiu* senrāith Chūannæ .i. Rāith Chūanna Mór *immurgu* la Cūanna¹ fēin *rocumdaiged* hī sin. Gabais Lūachān Less an Daíre hi cind² ¹⁰ Ātha Daire 7 arrubairt³ bith in dú-sin 7 a sētig immalle friss, 7 rotuisim-sein secht n-ingena do-sum .i. Brogel 7 Buidnech 7 Mongdub 7 Lūache 7 Lūachet 7 Lessar 7 Trede .i. a sindser hīsein. Rotusmid dano .iiii. maic dó, id est, Crōnān 7 Ernāin 7 Midna .i. medicina doctus est, ar ba liaigh⁴ cuirp 7 anma hē. Robatsed tra in ¹⁵ cland-sin ō sacartaib crābdechaib .i. sacairt ule iat na maic-sin, uel quasi medius in ordine nascendi inter filios alios. 7 dorada fa lāim epscoip hi ciund mīs 7 ruct[h]a hi ciund⁵ secht mbliadna co hanmc[h]airdib 7 rolēgsat hī⁶ salma 7 a n-imna 7 an-ord n-ecalsa ule léou. Rocoimēta tra co trebar 7 co genmnaid ō sin immach co ²⁰ cend cethri mbliadna dēc cen nach n-ellned cuirp nā anma 7 roaidbairset fēin i n-ógiu don Chomdid ō sein imach.

9. Dochūadar tra iarsin fo hĒrind hi tírib cíanaib 7 rogabsatt cellae 7 reclēsæ indtib. Gabaiss cetus Crōnān 7 Ernāin ōenreclēs hi Slēib Bladma hō Rus Findglaisiu siar 7 nī corbat coin ní dó nō eōin ²⁵ ní indti 7 celd ibrach ālaid hī. Gabais *immurgu* Midna hi Rāith Móir Maigi descirt hi Ciarraigi⁷ Lūachræ. Gabais *immurgu* Treide 7 Brogel 7 Buidnech hi Cill Clūana Gamna. Trede *immurgu* .i. ōna trednaib menci asberar dī. Brogel *didiu* .i. bréo taitnemach nō brú geal aici. Buidnech *didiu* .i. būaid enich fuirri, nó báid la cach nech hī, nó arna ³⁰ buidhnib imdæ trosscit aici asbert[h]i dī an t-ainm-sea. Gabais *didiu*

¹ chuanna ms.² chind ms.³ asrubairt ms.⁴ liaidh ms.⁵ chiund ms.⁶ leg. a⁷ ciarraidi ms.

like a flagstone (*lia*) for hardness. Or *cét* means every beginning, *ut dicitur* 'cét-fer'; Lechet then, viz., a profitable beginning, for he was the eldest of them. And Cummaine son of Leda, viz. he always had treasures (*máine*) in his possession.

Now those men rightfully took up land apart. First, Anfossaid took Clongowny, and from him sprang the Hui Maenachan and the Hui Maelumae, that is to say, they are altogether the people of Clongowny, but the church and half the meadow land belong to the Hui Maenachan in particular. Next, Lechet took Raith Lechet in Cnamros. Cummaine, however, took the old Raith Chuanna, i.e. Raith Chuanna Mór, which had been built by Cuanna himself. Luachan took Less in Daire at the head of Ath Daire, and he dwelt there, and his wife with him. She bore him seven daughters, viz., Brogel and Buidnech and Mongdub and Luache and Luachet and Lessar and Trede, who was the eldest. There were born to him also four sons, viz., Cronan and Ernán and Midna, i.e. *mediciná doctus est*; for he was a physician of the body and of the soul; *vel quasi medius in ordine nascendi inter filios alios*.¹ Those children were baptised by pious priests; and those sons were all priests. And at the end of a month they were confirmed; and at the end of seven years they were taken to spiritual directors, and with them they read their psalms and hymns and all the order of the Church. They were preserved in prudence and chastity to the end of fourteen years, without any sullying of body and soul, and thenceforward they offered themselves in virginity² to the Lord.

9. Thereupon they went throughout Ireland into distant lands and took churches and cells in them. First, Cronan and Ernán took a single cell in Slieve Bloom to the west of Ross Finnglaisse, and wolves or birds do not pollute it; and it is a beautiful church made of yew. Midna, however, set up in Rathmore of the Southern Plain in Kerry. Trede and Brogel and Buidnech set up in the church of Clongowny. Trede, however, is so called from her frequent fastings (*tredan*). Brogel, i.e. 'a brilliant flame' (*bréo taitnemach*), or she had a white belly (*brú gel*). Buidnech, however, i.e., hers was the palm of liberality (*búaid enig*), or everyone was fond of her; or this name was given to her on account of the numerous multitudes (*buidne*) that fasted with her. Mongdub set up in Craeb Ullann.

¹ This sentence is out of place in the original.

² Or, if we read *a n-ógi*, 'offered their virginity.'

Mongdub i cCræb Ullann .i. dub a folt, nó dubach hi cen mangad gaire, acht a menma a nDia dogrés. Lûache immurgu 7 Lûachet hi Cill Lûache hi crích Læichsi. Lûache didiu .i. solus hí, ar dicitur lóch .i. solus 7 lóch dorchá. Lûachet .i. sēt solus na fírinde. Lesar immurgu .i. ar is les cuirp 7 anmmæ, nō leges, 7 hitā cell ale dī i nDelbna Ethræ imMidhi fēin .i. Lessar immurgu hi cill i crích Hūa¹ Ceindsealaig. Lochet didiu .i. la bl[o]edmadmand crand .i. bid dorchá in c[h]onair la blædaig na crann ic maidm.

10. Ū doralæ immurgu Colmān mac Lûachān i mbroinn a máthar,
 10 nī rabæ cess ná galar ná guin ná tregat ná tort[h]romad ná amnerti
 fuirri frisin ré-sin amail is bés do mnāib torchaib. Primum miraculum
 .i. a brith cen guin, cen tregaitt, cen idain. Ind aidchi immurgu
 rucad Colmān mac Lûachāin i tír Colmān (fo. 76 b 1) ō T[h]igh Lomān
 fot[h]úaid, dorúacht ep̃scop Etehēn in aidchi-sin co Tech Lomāin.
 15 Rosfuc immurgu Lommān iarnabárach dochum batsti co hepscop
 Ete[h]ēn 7 robatsed hi Tír na Copān .i. copān uscī tucad tar cend an
 maic 7 tucad Tír-inna Copān do ep̃scop Etehēn illóg a batsi 7 tucad
 Tír Colmāin do Cholmān mac Lûachāin ar a brith ann. Rofastad dano
 ep̃scop Ete[h]ēn in aidchi-sin hi Tig Lommāin 7 ō thāinicc iarmérgi 7
 20 ō atrachtatar na clēirig dī .i. Lommān 7 ep̃scop Etehēn, rochūaladar
 na ceōla adamra imda immon cill cacha lethe 7 nī clos accu reme ní
 bad amra nach bad binniu, id est, angil nime ic faóilti fri Colmān mac
 Lûachāin, amail dorōnsat angil neme ceōlu imda adamra immon
 mBethil cecha lethe aidchi gene Crīst. Dotēt tra fochétóir rath fātsine
 25 for ep̃scop Etehēn, co n-epairt in lāid-so sís :

11. ‘ Amra gein gignither,
 Colmān cāidh cumachtach,
 comairci clann Néill :
 bid nīa² nertaib nōemc[h]lērech,
 30 bid caindel ard adanta,
 bet rīglaig dia rēir.

¹ hui ms.² niad ms.

She had black hair; or she was melancholy (*dubach*) without the deceit (*mangad*) of laughter, but her mind fixed on God always. Luache and Luachet in Cell Luache in the land of Leix. Luache, now, viz. she was bright; for *lóch* means 'bright' as well as 'dark.' Luachet, viz. bright road (*sét*) of righteousness. Lessar, however, viz. for it is profit (*less*) or cure (*leges*) of body and soul. And she has another church in Delbna Ethnae (Delvin) in Meath itself. Lessar however (lies buried) in a church in the land of the Húi Ceinselaig. Lochet, now, i.e. with the loud bursting forth of trees, viz. the road is dark with the din of the trees as they burst forth.

10. From the time that Colman son of Luachan was in his mother's womb there was neither weariness nor sickness nor wound nor ache nor heaviness nor weakness upon her during that time, as is customary with pregnant women. *Primum miraculum*, viz., that he was born without wound, without ache, without a pang. On the night, however, when Colman son of Luachan was born in the land of Colman northward of Tech Lommain, that night bishop Etchen came to Tech Lommain. Then on the morrow Lomman took him to bishop Etchen to be baptised; and he was baptised in Tír na Cupán, viz. a cup (*copán*) of water was put over the head of the boy; and in payment of his baptism, Tír na Copán was given to bishop Etchen, and Tír Colmáin was given to Colman son of Luachan for his having been born on it. That night bishop Etchen stayed in Tech Lommain; and when matins had come and the clerics rose up for it—that is to say, Lomman and bishop Etchen—they heard many marvellous kinds of music around the church on every side; and nothing more marvellous and more melodious had ever been heard by them before—viz., angels of Heaven making welcome to Colman son of Luachan, as on the night of the birth of Christ angels made many marvellous kinds of music around Bethlehem on every side. Then forthwith the grace of prophecy came upon bishop Etchen, so that he spoke the following lay:

' A wonderful birth will be born,
Colman holy and mighty,
safeguard of the children of Niall.
He will be a champion with the strength of holy clerics,
he will be a lofty kindled candle,
kings will be obedient to him.

‘ Bid crábdech, bid cæinsuárech,
 bid cendais, bid conderclech,
 bid credal cáid cáid,
 bid lía lógmar lainderda,
 5 lán do grād na trīnōiti
 eter feōil is cnāim.

‘ Bid ūasal, bid inísel,
 bid coicc¹ indraic ilmartra,
 bid mór as cach mud,
 10 bid claideb tromm tendtidi,
 bid sciath díten dīthogla
 fri dīabul ndær ndub.

‘ Nocha bía cair collaidhi
 d’ocht n-aire[h]ib na nduálach
 15 (fo. 76 b 2) hi tegdais a c[h]uirp :
 bid hé in t-ennac ænmenmnach
 eter corp is nōemanmain
 cen nach n-adbar n-uile.

‘ Bid maith la cach cotaigi
 20 Colmān ar a c[h]rābdigi,
 bid sái hi fāthaib fis :
 malartbaid na mōrrígu,
 millfid tūatha is tigernu
 dia ndernat ole fris.

‘ Dobēra cāch manchainē
 25 a chlain[n]e is a chomperta
 do rē[i]r dligid² dō :
 is lemm lēgbas lebrānu
 cacha screptra scēlmōire
 30 re tāeb saltrach so.

¹ bid coicc .i. do c[h]lamraid Machutta co cenn secht mbliadna ie roinn dóib

² dlidid ms

‘He will be pious, he will be benignant,
he will be gentle, he will be merciful,
he will be faithful, holy, holy.
He will be a precious, shining stone,
full of the love of the Trinity,
both flesh and bone.

‘He will be lofty, he will be lowly,
he will be a faithful cook¹ of many martyrdoms,
he will be great beyond all measure.
He will be a heavy, fiery sword,
he will be an indestructible shield of shelter
against the base black Devil.

‘There will be no carnal blemish
of the eight chief sins
in the house of his body.
He will be the innocent single-minded one,
both in body and in holy soul,
without any substance of evil.

‘All who keep the covenant will deem him good,
Colman, for his piety,
a master in the cause of knowledge.
He will confound the great kings,
he will destroy tribes and lords,
if they do evil to him.

‘Every one will serve
his clan and his race
according to right.
With me he will read books
of every storied scripture
together with the psalter.

¹ he will be a cook, viz., distributing food to Mochuta's lepers to the end of seven years. (Gloss.)

‘Gēbaid¹ so secht prīmrelgi¹
fo riāglaib dia Rōmānchaib
co nā fagbat pēin :
cethracha ar cēt comlāna
ar secht [n]blíadnaib būanad[b]lib
bid a remes ríglæchda,
ní ba sægal snéid.

‘Tiefa fēin² ar prīmFiada
hi richt lobair lānderōil
dia thoroma sein :
ni geinfe asa hath[s]ilti
etir orbaib Elginsi,
nī bēra brú banscāile
nech bus amra gein.’ Amr. gein

15 12. Ba mōte tra grād 7 serc an meic la muintir a máthar 7 a athar
an taircetul-so dorigine in t-epscoṗ ūasal dō. Roailed iarum an mac
co crābdhech 7 co inísel 7 nocluintis sailm 7 clascetul 7 guth cluice
cachā trātha 7 cocetal aifrind each domnaig each airm i mbīd-som, co
tiedis na dāine dia iarfaigid : ‘cūich in senadh tāna[i]c sund irōir?’
20 (fo. 77 a 1) Ō notēgtis immurgu isin tech i mbīd-som, andar léo batir
lube boladmaræ nōscæiltea isin tech ule 7 ní bīth ní and acht ēsim 7 a
choimētaidi fodesin. Ocus ōrba slāna tra .iii. blíadna de-sim, gabais
inad fo leth, id est, Cell Bec ō Lis in Daire sairtūaid .i. a c[h]ell-
som a cēin roba bec hē, conid aire isberar Cell Becc fria 7 dognīt[h]ea

¹ Secht prīmreilgi .i. a trí dībh a n-Ūidh [sic] Foranān .i. Les Dochuind 7 Lēne
7 Carrac Lēme in Eich 7 Ceall Uird i Mumain 7 Cell Bheacc 7 Ūachtar Comart[h]a
a nŪibh Tigernān 7 Lainn meic Lūachāin, nó comad iat secht cealla asberad .i.
cella a triar [sic] bráthar 7 a secht sethar, ar is ēisimh i cend sin immaleith eter
macu 7 ingenu.

² Tiefa fēin 7 cetera .i. Crīst fēin tāna[i]c i richt clæimh .i. a Croiss Clamán,
conidh air asberar Cross Clamán fria hō hoin ille.

These glosses as well as § 12 to the end of the page are written in a different
and inferior hand.

‘ He will take up seven chief cemeteries¹
 under rules of the Romans,
 so that they² shall not find torture.
 Full one hundred and forty-seven
 of vast lasting years
 will be his royal heroic course,
 ’twill be no slight life-time.

‘ Our chief Lord Himself will come³
 in the shape of a full-wretched leper
 to attend on him.
 There will not be born after him
 among the heirs of Ireland’s isle—
 no woman’s womb will bring forth—
 a more famous birth.’

12. From this prophecy which the noble bishop made of him the love and affection for the boy with the people of his mother and father were all the greater. Then the boy was brought up piously and humbly; and wherever he used to be they would hear psalms and choral song, and the sound of a bell at every canonical hour, and the singing of mass every Sunday, so that people would come to ask: ‘ What was the assembly that came here last night?’ But when they came into the house where he was it seemed to them that fragrant herbs had been scattered all over the house, and yet there was nothing save himself and those who were watching him. And when he had completed three years he set up at a place by himself, viz., Cell Bec (Kilbeg), north-east of Less in Daire, even his own church so long as he was little, whence it is called Little Church (*Cell Bec*). And many wonders and miracles were performed in it

¹ Seven chief cemeteries, viz., three of them in Húi Forannáin, viz., Less Do-chuind and Léne and Carrac Léime-ind-Eich; Cell Uird in Munster; Cell Bec and Uachtar Comartha in Húi Thigernáin; and Lann Meic Lúacháin. Or this may be the seven churches alluded to, viz., the churches of his three brothers and of his seven sisters, for he is the head of them all, both sons and daughters. (Gloss.)

² i.e. those buried there.

³ Viz., Christ Himself came in the shape of a leper, namely, at Cross Claman, so that for that reason it has been called Cros Claman ever since. (Gloss.)

fertæ imdæ 7 mīrbaile fair-som indti 7 nī thēged etir hi comatreib
nāch hi cumasce doeine n-imdæ nā dæscarslūaig nā mac mallachta
archeanæ.

13. Feachtas dano dochūaid Colmān la tāin mbó conicci an mBros-
5 naig ō C[h]ill Bicc sīartuáid 7 ōtconnaire scāth an duine isin usci
dochūaid som sīs ind 7 is amlaid tarfás dō hé amail chéolusta 7
tāncatar chuici-som anmanna amlabræ in usci, co fersat .iii. graifne
ina fiadnaisi ic faoilti fris, amail bid ed asbertais: ‘Mochen duit, a
C[h]olmān, a t[h]igerna ind usci-sa 7 in tīre, is duit fogēnam-ne co
10 brāth’. Robói tra Colmān fo usci laa 7 adaig 7 tāinic tīrim as amail
robói Pōl apstal fo usci. Robātar dano na tustidi in eret-sin oc tūr
an maic 7 bātar torsig co frīth ina chodlud isin usci. Ō rosīacht tra
in māthair chuici cīs cóe foeilti ina fiadnaisi 7 isbert so:

14. ‘Mo mac, inmain hé ind inbaid atcú,
15 mo ré-sea ar do rē, dar th’ēsi nī biú.

‘Rop tosci m’ēc fēin oldās hēc mo læig,
rombīa cert is cāin triana nert in nēim.

‘Bendacht Dé ar in sruth nār brethnaig do bás,
rotlā silliud súas dot innium, dot fās.

20 ‘Nirlég Día tonn báis dar do bēl it broind,
atlochar dom Ríg, rotgab Crīst fo choim.

(fo. 77 a 2) ‘An mac [bāid] robói nōi mīsaib im āin
roaslaig mōr n-úar isin mBrosnaig bāin.¹

25 ‘Rotarrgired² duit bat cobair do c[h]āch
co mbīa tūath nach trē[i]th fot scēith ar do scāth.

‘An lind for thuil tú sech cach lind bid lat,
tæt lemm athaig biuc³ m’athair is mo mac.’ Mo mac.

¹ .i. lām airgīt indiu apud nouos Scotos.

² .i. epscop Etchēn.

³ buic ms.

for him. And he would never go into the habitation or society of many people or the vulgar, or of sons of malediction.

13. Once upon a time Colman went with a drove of cows as far as the Brosna north-west from Cell Bec. And when he saw the shadow of a man in the water, he went down into it. And it seemed to him like shining mist; and the dumb creatures of the water came to him and performed three races before him in welcoming him, as though they said: 'Welcome to thee, Colman, lord of this water and of the land! we shall serve thee till Doom.' Then Colman was a day and a night under water, and came dry out of it, as the apostle Paul was under water.¹ During that time the parents were seeking the boy, and were full of anxiety until he was found asleep in the water. Now when his mother came to him she wept tears of joy in his presence and said this:

14. 'My son, beloved is he when I see him:
 my life-time for thine, after thee I shall not live.
 May my own death come sooner than the death of my darling,
 I shall have rights and tribute through the power of the
 holy one.
 God's blessing upon the river that has not determined thy
 death,
 it has cast thee up . . . that thou mayst prosper and grow.
 God did not permit a wave of death to go across thy lip into
 thy body:
 I give thanks to my King—Christ has taken thee under
 protection.
 The fond boy who was nine months in my womb
 has endured many hours in the bright Brosna.²
 It has been prophesied of thee thou shalt be a help to all,
 so that a tribe that is not weak shall be under thy shield in
 thy protection.
 The pool under which thou hast slept (?), beyond every pool
 it shall be thine;
 come with me a short while, my father and my son!'

¹ A reminiscence of 2 Cor. xi. 25.

² *Lám airgít* ('Hand of silver') to-day *apud novos Scottos* (gloss).

Táinic iarum Colmán asin usci innís dochum a t[h]ustide 7 gabais co Cild Bicc iar sodain. Romōrad ainm Dé 7 Colmán triit-sin.

15. Araile scél forathmentar sund. Gabais didiu bronngalar tra athair a māthar Colmán .i. Cáoch Rolach 7 asbert friaingin: 5 ‘Tabair in mac chucum .i. Colmán 7 tabair a lām for mo broind.’ Tucad amlaid-sin 7 ba slān fochētōir. 7 romōrad ainm Dē 7 Colmán triasin firt-sein.

16. Araile dano scél forathmentar sund .i. asbert Cæch Rolach friaingin: ‘Tabair an mac chucum .i. Colmán, co tarta a hanāil fom rose, 10 ar ní léir dam ní.’ Tucad chuici an mac .i. Colmán 7 tuc a anál fo rose 7 ba slān focētōir 7 romōrad ainm Dē 7 Colmán triasin firt-sin.

17. Araile scél dano forathmentar sund .i. Mongdub ingen Lūachāin gabais a Cræib Ullan 7 ba hí ba coice indti ic Colmán 7 noticed each domnaig coLaind do étsecht fri hoifrinn 7 celebrad a brāthar. 7 noticed 15 each laói co leth conaire innūas do dēnum a lēginn 7 notēced Colmán súas coreegi séin do dēnum accechta dī 7 rocumsat adrad and, conid de asbert Adrad ingene Lūachāin i Cræbiuch Laindi fris sén.

18. Rucad immurgu iarsin hi cind secht [m]bliadna co ha[n]mcharait crābdig, id est, co hepscop Etchēn 7 ro (fo. 77b1) lēg na salma 7 20 na himnu 7 in ord n-ecalsa ule ace. Tictis tra angil co menic do acallaim Colmán coricci in riglēs i mbíd. 7 roa[i]rig a oitti rath mōr fair-som sech na daltuda archena. 7 rogab format na daltada ale fris-sium, 7 roa[i]rig a oitti ēsiden 7 isbert an t-oitti fris-sium: ‘A meic maith, imt[h]ig eōlus ale do dēnum do lēgind fechtsa 7 ber 25 bennacht.’ Laid iarum Colmán dochum Mochuta co Rathen do dēnam a lēginn lais.

19. Araile scél forathmentar sund .i. roedprad do Cholmán mac Lūachāin in reclēs ar cúl na hibraighi¹ ar son na hibraige fēin rucad ūad tria fornert .i. ōtā in íbraig conici in croiss 7 in srait fil frisín 30 crois indnis 7 Erechdach .i. erchindech Lainne 7 Ūa hAengusa erchinnech Cilli Uird icca críchad 7 sech[t] traigid fichet inti do muindtir Lainne i n-erc[h]omair in meic ecalsa norachad dia oilithre conicci sārugud do Mochuta 7 do Cholmán 7 do nōemaib na himirci .i.

¹ hibráidhi ms.

Then Colman came up out of the water towards his parents and thereupon went to Cell Bec. Thereby God's name and Colman's were magnified.

15. Another¹ story is recorded here. An abdominal disease seized his mother's father, even Caech Rolach, and he said to his daughter : 'Bring the boy Colman to me and put his hand over my belly.' It was so put, and forthwith he was cured. And God's name and Colman's were magnified by that miracle.

16. Again, another story is recorded here. Caech Rolach said to his daughter : 'Bring the boy Colman to me that he may breathe upon my eye, for I can see nothing clearly.' The boy Colman was brought to him and breathed upon his eye ; and it became sound forthwith, and God's name and Colman's were magnified by that miracle.

17. Again, another story is recorded here. Mongdub, Luachan's daughter, set up in Craeb Ullan and she was cook there with Colman. And she would come every Sunday to Lann to hear her brother say mass and celebrate. And every day she would come half the way from above to do her reading ; and Colman would come up so far to give her a lesson, and there they worshipped. Hence that spot is called Adrad Inghine Luacháin (The Worship of Luachán's Daughter) in Croebech Lainne.

18. Thereupon at the end of seven years he was taken to a pious confessor, even to bishop Etchen, and with him he read the psalms and the hymns and the whole order of the Church. Then angels would often come as far as the cell in which he was to converse with Colman. And his tutor noticed great grace upon him beyond the other pupils. And envy seized the other pupils against him ; and his tutor noticed that, and said to him : 'My good son, depart now in another direction to do thy reading, and take a blessing.' So Colman went to Mochuta to Rahen to read with him.

19. Another story is recorded here. The cell behind the yew-wood was given to Colman son of Luachan in lieu of the yew-wood itself which had been taken from him by force (viz. from the yew-wood as far as the cross and the road which is below the cross : and Erehtach, the erenagh of Lann, and Ua hOengusa, the erenagh of Cell Uird, measured it out, and there are twenty-seven feet in it), to the monks of Lann in expectation of the son of the Church that would go on his pilgrimage

¹ Literally, 'a certain.'

mōrfesar ar secht fichtib ar secht cétaib mina comailter amlaid sin; Ūa Ferchair 7 Ūa Aedacāin 7 Ūa Dercāin 7 na cēle Dē uile ina rāthaiges-sin co brāth 7 muindter Liss Mōir uile. Mochuta cecinit .i. ar a lāim do gabāil do Blathmac ō Rathen :

- 5 ‘ Cethri fichit sé fir déc lín clainne Blathmeic, nī brēcc,
 ocus cōic cētt dec fa dó romarb Mochuta i n-āenló.

Rolā in doman bac ar bac dá mac déc fil ic Blathmac,
dá mac de[*a*]c la cach mac, is annsu a rím fria rathmac.

- 10 Rolā athir[*r*]uch athbac d’éc meic cach húi do Blathmac,
 is tūalaing in Rí dusrat ná rab tathmet ō Blathmac.’¹

20. Ō. tāinice immurgu dō-som co hæs secht [m]blīadna dec, luid dochum Mochuta Lis Mōir hi crīch Muman for deoradecht asa athardæ fēin. Nech tra ar timchill cach aidchi nóroinned do clamrad Mochuta 7 ba gnāth drong dīb co fodord 7 fo brōn raindi. Dogní
15 Colmān dano rainn aidchi dōib amail cāch. Ba sāthig dano iat uile 7 batar buidhig cen fodord ind aidchi-sin. Īarfaigit iārum iarnabārach in chlamrad do Mochutæ: ‘Maith ale, cía roroind ar proind dūnn irrāir?’ ‘Colmān mac Lūachāin,’ ar an clērech. ‘Dēnad cach aidchi dūn raind an Colmān cētna,’ ar iat-som. ‘Ar ní frīth sinne uile commbui-
20 dech rīam cosirāir.’ ‘Maith aile, a Cholmāin,’ ar Mochuta, ‘dēna sūt!’ ‘Ac,’ ar Colmān. ‘Atāgar antí nach ba buidech do gait neime form.’ ‘Geibim-si form,’ ar Mochutæ, ‘nem duit fēin aire 7 dot manchaib sund co brāth 7 corab hí a n-elit[*h*]re Less Mōr 7 an dān cētna dōib sund. 7 ní bía sonus far in raind, mani tairc^{ther} dōib-som

¹ .i. Glasān úa Súanaig robenad forru .i. Glasān Mochuta hēsein ar tūs.

until the outrage to Mochuta and to Colman and to the saints of the wandering, viz. seven hundred seven score seven.¹ Unless it be thus fulfilled, Ua Ferchair and Ua Aedacain and Ua Dercain and all the Culdees to guarantee it till Doom, as well as all the monks of Lismore. Mochuta *cecinit*, as he was being expelled by Blathmac out of Rathen :—

‘ Ninety-six men,
the number of Blathmac’s offspring, no falsehood,
and twice fifteen hundred
Mochuta killed in one day.

The world has been cast into confusion
by the twelve sons that Blathmac had,
twelve sons with each son—
to count them is hard for a son of grace.

Again the world has been cast into confusion
by the death of a son of every grandson of Blathmac’s,
the King who gave them is capable (of bringing it about)
that no memory of Blathmac may be left.’²

20. When he had arrived at the age of seventeen years, he went into exile from his native land to Mochuta of Lismore in the territory of Munster. Now every night some one in turn used to distribute food to Mochuta’s lepers; and it was usual for some of these to grumble and to grieve at the distribution. Then Colman makes the nightly distribution to them like everybody else. Now that night they were all satiated, and were satisfied without grumbling. So on the morrow the lepers ask of Mochuta: ‘ Well, now, who distributed our meal to us last night?’ ‘ Colman son of Luachan,’ said the cleric. ‘ Let that same Colman distribute to us every night,’ said they, ‘ for till last night we have never all of us been equally satisfied.’ ‘ Well, now, Colman,’ said Mochuta, ‘ do that!’ ‘ No,’ said Colman, ‘ I fear that he who may not be satisfied will deprive me of heaven.’ ‘ I take it upon myself,’ said Mochuta, ‘ that thou shalt have heaven for it, and thy monks here till Doom, and that Lismore may count

¹ This sentence seems defective in the original.

² Viz. The *glassán* (the name of a bell) of the Hui Suanaig was struck against them, viz. it was the *glassán* of Mochuta at first (gloss).

hí nō mane lēi^{ther}.’ Naiscid Colmān for Mochuta sin uile dó 7 nighid a lāma iarum 7 dogní rainn dóib. 7 inde¹ dicitur Colmān Lāmglan de-sim ó sin himach. Roindid tra Colmān dōib co cend secht mbliadna 7 lēgaid an scriptúr cehtarda ann in n-eret-soin.

5 21. (fo. 78 a 1) Fecht and dano gebid treblait mōr Colmān mac Lūachāin fri .xxx. laithe 7 batar brōnaig de sein an manaig 7 tictis dia thoroma cach laithe cosin Ibraig Colmāin meic Lūachāin .i. reclēs Colmán hi Lis Mōr hēsein 7 luid Mochuta fēin leo araile lathe ann dia fis 7 is a forbæ .xxx. laithe ēsein 7 ba slān ēsim iarnabárach
10 fochētōir, conid and asbert Mochutta na rundæ :

22. ‘ Colmān Lāmglan, lór a gile,
lām fri caire,² grád Dē neime.
Serc na manach, mīan don chlāmraid,
cen [n]ach n-erbaid ina anmain.
15 Anim lommnān d’ fis is d’ ecna,
cend cen ocla, tend dom frecre.
Bānchoic balla mo bīd blasta,
fer fial fosta, grūad glan gasta.
Lām an Choimded ūastu atchiu,
20 leis mo laindia³ chess chinn.⁴
Comrainn coitchenn fiad na huile
ar grād nime dán an duine.⁵
Dia deōin trēcis soidnge ar dodaing,
ris ní scaraim cēin bēo i ecoluinn.’ C.

26 23. Tērnaid iarum Colmán mac Lūachāin 7 línaid rath hé ō mullach co lár. Ō rosiacht-som *immurgo* æs .xxx. timairgid celebrad de Mochuta 7 isbert in clērech nā deōnebad ūad hē cēin beth hi coluind acht co hinad comfacus i n-ōentīr fris fēin im-Mumain armedōn 7 isbert Colmán nā tīfed a hāentīr cein co mbad cet lais-[s]ium. Derbait
30 iarum malle a n-ōentaid andsin.

¹ unde ms. ² .i. dubale[h]i ³ laind dia, with punctum delens over the first d.
⁴ .i. galar ⁵ .i. Colmāin

as their exile, and that they shall have the same office here. And there will be no luck upon the distribution unless it be offered to them or unless it be left (to them).’ Colman binds all that upon Mochuta for himself, and so he washes his hands and makes the distribution to them. *Et inde dicitur* Colman the Pure-handed from that out. Then to the end of seven years Colman distributes to them, and during that time he reads both Scriptures there.

21. Once now a great sickness befalls Colman son of Luachan for thirty days; and the monks were sorrowful thereat; and to attend on him they would come every day to the Ibrach of Colman son of Luachan, viz. Colman’s cell in Lismore. On a certain day Mochuta himself went with them to visit him; and it was then the end of thirty days, and forthwith on the morrow he was cured. So then Mochuta spoke the quatrains:—

22. ‘Pure-handed Colman, great his whiteness,
hand against sins, love of God of Heaven.
Darling of the monks, desire of the lepers,
without any bane in his soul.
Soul full of knowledge and wisdom,
head without obstinacy, strong to serve¹ me.
Pure strong-limbed cook of my tasty food,
hospitable, steadfast man, bright, generous cheek.
The Lord’s hand I beseech over them,
with him
A common division in the presence of all
for the love of Heaven—that is the gift of the man.
Of his own will he has forsaken comfort for trouble,
from him I depart not while I am in the body.’

23. So Colman son of Luachan escapes (death) and grace fills him from top to bottom. However, when he had reached the age of thirty years he bids farewell to Mochuta. And the cleric said he would not give him leave to go from him so long as he was in the body save to a place near by in the same district with himself in the middle of Munster. And Colman said he would not go out of the land unless he had leave from him. So then they confirm their union together.

¹ Literally, ‘answer.’

24. Fóididh iarum Mochuta ē-sim co Dūngal mac Mælfothbil .i. rí Fer Maigi 7 ba cara sēin do Mochuta 7 dia chlamraid co n-almsanaib menci b biid 7 ētaig dōib 7 dober Mochuta cōicait manach dia muindtir fēin leis co Dūngal. Ō rosiachtatar tra hi cīana ō Lis Mór sīar, 5 atcondaireatar buidin móir cuca 'na n-agid 7 fer marb acu for fūat 7 siat fēin ic golgaire móir. Comraicit iarum Colmān 7 an buiden¹ út imalle 7 iarfaigid² Colmān dīb: 'Cūich an marb-sa fil occaib?' 'Dūngal mac Mæilfothbil,' ar siat-som. 'Is cuici-sein ronfōided-ne³,' ol Colmān mac Lūachāin, '7 is mellad dún a hēc co fácbad tīr occund 10 7 lēgid for lár hé bicc conasfacamar.' Dorōnad amlaid. 'Diamad bēo tra Dūngal,' ol an buiden, 'fogēbt[h]a-sa sin uile 7 cid duit-siu, a nōemC[h]olmāin, nach cuinche for an Comdid a thathbeogud? ar doní Día fort ní nāch lugda innās sin 7 fogēnum-ne duit co brāth 7 fogēna-som fēin 7 a c[h]lann co brāth [duit].' Conid and isbert 15 Colmān in dá rann-sa:

25. 'A Dūngail oice feramail, it mac flatha fír,
 olc don lucht-sa⁴ am lenamain do breith-si as do t[h]ír.
 A marbān út [t]ra ale, érig, tasce ille,
 bī-siu bēo mar tām-ne, tīagam sīst malle.'

20 La sodain tra fochētōir atracht Dūngal 7 atfēt a uile fisse tall dōib. Romōrad tra glōir 7 anōir Colmāin meic Lūachāin triasin firt-sin fon Mumain uile. Dobert iarum Dūngal do Cholmān in cōicait bó dia fognam 7 a roga baile 'na t[h]ūaith 7 a manchine co brāth.

26. Dognīther iarum la Colmān mac Lūachāin Cell Uird isin 25 baile-sin (fo. 78 b 1) .i. hi Feraib Maigi 7 is aire isberar Cell Uird fria, ar is inti tōsech tūaregabād an t-ord tuc Molaisi leis ō Rōim, ar roforaith ē-sium ma gabail ind uird-sin acht co tōrsed. Robói immurgu annsin Colmān co fertaib imda 7 mīrbuilib cor ba slān .xl. bliādna de eter Mumain 7 sund ria ndula dó sīar .i. secht [m]bliādna déc dīb side sund 30 7 a secht ilLis Mór 7 ōsin imach i Cill Uird 7 ic troscad fo Mumain

¹ buidin ms. ² iarfaidid ms. ³ ronfoididne ms. Corrected into *ronfoidsidne* by a later hand. ⁴ .i. clamrad

24. Then Mochuta sends him to Dungal, son of Maelfothbil, King of Fermoy, who was a friend to Mochuta and to his lepers with frequent alms of food and garment to them. And Mochuta sends fifty monks of his own people with him to Dungal. Now when they had gone far west of Lismore they saw a great band coming towards them, and with them a dead man upon a bier, and they themselves making great lament. Then Colman and that band meet, and Colman asks of them: 'Who is that dead man with you?' 'Dungal, son of Maelfothbil,' say they. 'Tis to him we have been sent,' says Colman son of Luachan, 'and his death is a disappointment to us, as he was to let us have land. And set him down for a little while that we may see him.' So it was done. 'Now if Dungal were alive,' said the company, 'thou wouldst have got all that. And what ails thee, O holy Colman, that thou dost not ask the Lord to resuscitate him? For God does a greater miracle for thee than that. And we shall serve thee till Doom, and he himself and his offspring will serve thee till Doom.' So then Colman spoke these two quatrains:

25. 'Dungal young and manly, thou art a son of the true prince,
it is ill for these folk¹ that follow me to carry thee out of
thy land.

O corpse yonder, arise, come hither!

be thou alive as we are, let us walk together awhile!'

Then at that Dungal arose forthwith and related to them all his visions beyond. Now through that miracle the glory and honour of Colman son of Luachan was magnified throughout all Munster. Then Dungal gave to Colman one hundred and fifty cows to serve him, and his choice of a place in the land of his tribe and service to his monastery till Doom.

26. So at that place Cell Uird is built by Colman son of Luachan, viz. in Fermoy. And it is called Cell Uird because in it the order which Molaise had brought with him from Rome was first set up, for he had urged him to adopt that order in case he should return. Now Colman was there with many wonders and miracles until he had completed forty years both in Munster and here before he went westward, viz. seventeen years here, and seven in Lismore, and

¹ Viz. the lepers (gloss).

7 for Cnuc Brēnaind. Ba deochain tra in eret-sin Colmán mac Lúacháin .i. grād manaig *immurgu* rogab ar tūs 7 asein na grāda ecalsæ.

27. Araile scēl dano forathmentar .i. in blīadain ria n-ēc Mochuta tāinic chuici Motura .i. mac rīg Corca Bascind .i. xxx. ammus lais do
 5 fognum don Choimdid¹ ic Lis Mór. Roteset[h]a a foilt 7 robenta corne ina cendaib la Mochutu 7 bātar blīadain laiss. Tāinic angel² dochum Mochuta i cind blīadna 7 isbert fris: 'Nī duit-siu tra ro cetaigid na manaig ūt, acht inad is mó irrieftir a less.' 'Cūit dano ē-sein?' ar Mochutu. 'Mūnfaid Día dōib hē,' ar an t-angel³ 7
 10 tabair-siu clocc dōib cin tengaid and 7 āit illeræ³ acu hé, is and bías a n-esērgi 7 a⁴ fognam co brāth'. Cīid tra Mochutu 7 atfēt dōib-som in scēl-sin 7 cūit sium fēin co serb 7 doberar clocc dōib cen tengaid and 7 troscit rempu aidchi *cacha* cille 7 bātar secht blīadna time[h]ill
 15 [m]blīadna iarum iar ngabāil Laindi, is ann rolabair accu a clocc ic tiachtain dochum Laine ic Adrad Motura. Tecait iarum co Colmán 7 slaindid in fīd lais (fo. 78b2) 7 donīat tochar mór ō Laind co Tech Laisrend tar Mōin Laine 7 nascit for Colmán nem dōib fēin sund 7 dia cinēl co brāth, conid iat-sin fīlet isin ulaid fata ar cūl eclaise
 20 Colmáin meic Lúacháin 7 conid desin ata Bernān Moturu ic Laind 7 bernān Mochutu hē iar fīr 7 mind cotaig isin bale hē 7 ícaid galra 7 tedmand imda for dæinib 7 cethraib .i. dīnnech ass 7 a bēim impu fo trí.

28. Araile scēl forathmentar sund .i. secht meic Mennān meic
 25 Mænān meic Feradaig meic Cais ō fuilit Dāl Cais 7 do muindtir Motura dōib. Tāncatar na meic-sin día luáin cāscā mōire do faigde co banairchinnig Laine 7 isbert sí nī báí biad *nó* lind erlam aici. Ērgit-sim immach 7 siatt dímdaig. Isbertatar fria-si: 'Rob dímdach *cach* dām dīt fadechtsa.' 'Diit is dia, a chlērchiu,' ar sisi, 'tabraid

¹ choimded ms.² angil ms.
 inserted above the line.³ Between l and e an a seems to be
⁴ i ms.

thenceforward in Cell Uird, and fasting throughout Munster and upon Cnoc Brenaind. During that time Colman son of Luachan was a deacon, viz. he first took the order of a monk, and after that the orders of the Church.

27. Again, another story is recorded. A year before Mochuta's death Motura, son of the King of Corco Baiscinn, came to him with thirty household-warriors to serve the Lord at Lismore. Their hair was cut and tonsures were shorn on their heads by Mochuta, and they remained one year with him. At the end of the year an angel came to Mochuta and said to him: 'Those monks have not been permitted to thee, but to a place where they are needed more.' 'Where is that?' asked Mochuta. 'God will show it to them,' said the angel; 'and do thou give them a tongue-less bell, and wherever it will speak, there their resurrection shall be and their service till Doom.' Then Mochuta weeps and tells them those tidings; and they weep themselves bitterly. And they are given a tongue-less bell, and they fast one night at every church to which they come. And in that wise they wandered round Ireland for seven years, and during all that time their bell never spoke. Then at the end of seven years when they had reached Lann, their bell spoke at the spot called 'Worship of Motura' as they were coming to Lann. So they come to Colman, cut down the wood, and make the great causeway from Lann to Tech Laisrenn across the bog of Lann. And they bind it upon Colman that they themselves and their race are to go to Heaven from here till Doom. And it is they who are in the long tomb at the back of the church of Colman son of Luachan. And hence is the gapped bell of Motura at Lann, and it is really the gapped bell of Mochuta. It is a relic of covenant¹ in the place, and it cures many diseases and plagues on men and cattle, viz. by their washing from it, and by its being struck three times around them.

28. Another story is recorded here. There were among Motura's people seven sons of Mennan son of Moenan, son of Feradach, son of Cass, from whom are the Dál Caiss. Now one Easter Monday those sons came to beg of the wife of the erenagh of Lann, and she said that she had neither food nor drink ready. They go out dissatisfied, saying to her: 'Henceforth may every company be dissatisfied with

¹ i.e. on which covenants were sworn.

ēcc isin escuine ar Dīa rib.' 'Dobēram,' ar siat-som, '.i. dia tuct[h]ar
 proind mōrfesir i comainm in laithi-sa dún dogrēs cacha bliadna do
 lind 7 do búd.' 'Dobēthar ón,' ar sisi. Conid ósin ille dlegar do
 banairchinnig Laine fē[i]l mac Mennān do dēnum cach lūain cāsc .i.
 6 proind secht do lind 7 do búd do c[h]lērhib Laindī 7 loim ar son
 lenna ann, mina raib lind fēin.

29. Táinic¹ reime iarum i crích Midhe do thoroma a charutt 7 a
 aitte .i. epscop Etchēn 7 ō rosiacht *immurgu* co Cill Big 7 fegaoidh
 inadh cille ar brū tsrotha ar gaire ēisce 7 usci and .i. i cind Átha Daire.
 10 Claoiditt iarum na (fo. 79 a 1) manaoigh² mūr mōr time[h]ell na
 cille-sin 7 bat saothraoigh 7 bat scītthaig iatt asa aithle. Táinic
 aingel and ai[d]ci sin gó Colmān 7 asbert fris: 'Cid mór do tsaothar,
 a C[h]olmāin, ní sund bett do manaoig nāch do eisēirge fēin.' Cíis
 iarum Colmán co serbh 7 asbeart: 'Cia pudhur fil sund etir?'
 15 Asbert Uictuir aingel³ dōsum: 'Ōen can cett sund doc[h]um nime 7
 ōen can cett *immurgu* doc[h]um n-ifrinn asin bale notbērt[h]ar-su
 imārach.' Nascid Colmān sin for Uictuir angel 7 atbert Uictuir:
 'Ticfe oiss cucutt imārach, a C[h]olmāin, do imchur do lebhōr 7 bērat
 ēolus remut a Fidh Dorcha sīar imārach 7 cumfat⁴ reilice duit annsin
 20 7 slaidfett a cranda.' Dorōnadh trath amhlaidh-sin iarnamārach,
 conid iar slaide na reilgi asbert an t-angel: 'Ittā sund, a chlēirigh,
 inad lainde do maccaib Lūachāin.' 'Bid hē-sin a ainm co brāth,' ar
 Colmān, '.i. Lann mac Lūachāin.' Conid and asbert an t-angel inn so
 dia comdīdnad a thorse Colmāin meic Lūachāin:

25	30.	' Colmán Lainde flatha fine, noco pīantar fora n-īatur ūr a c[h]ille. Mōr a saothur riana manchaib, muindter nime bīt 'ca chart[h]uin.
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¹ Here begins the same inferior hand as in § 12 above. ² na na manaoigh ms.

³ aingil ms.

⁴ qumfat ms.

thee!’ ‘., O clerics,’ said she, ‘for God’s sake give me death rather than this curse!’¹ ‘We will give it,’ said they, ‘if on every Easter Monday each year a meal of drink and food for seven people be given to us always.’ ‘It shall be given,’ said she. So that thenceforward on every Easter Monday the wife of the erenagh of Lann has to prepare the ‘feast of the sons of Mennan,’ even a meal of drink and food for seven for the clerics of Lann, and milk instead of ale, if there be no ale.

29. Then he proceeded into the territory of Meath to visit his friend and tutor bishop Etchen. And when he had reached Cell Bec he sees the site for a church upon the brink of the river, for the convenience of fish and water there, viz. at the head of Daire’s Ford. So the monks make² a large wall around that church, and they were weary and tired after it. That night an angel came to Colman and said to him: ‘Though thy toil is great, Colman, ’tis not here thy monks shall be, nor thy own resurrection.’ Then Colman wept bitterly and said: ‘What harm is there here at all?’ Said the angel Victor to him: ‘Here one single person only goes to Heaven without permission, but from the place whither thou wilt be taken to-morrow one person without permission goes to Hell.’ Colman binds that upon the angel Victor, who said: ‘To-morrow deer will come to thee to carry thy books, and will guide thee westward to Fid Dorcha, and they will make a cemetery for thee there and cut down the trees of the wood.’ Thus it was done on the morrow, and when the cemetery had been made³ the angel said: ‘There, cleric, is the site of a house (*lann*) for the sons of Luachan.’ ‘That shall be its name till Doom,’ said Colman, ‘even Lann of the Children of Luachan.’ So then the angel said as follows, to comfort Colman son of Luachan in his sadness:

30. ‘Colman of Lann of the chief of a tribe,—
they shall not be tormented upon whom the soil of his church
closes.

Great his toil before his monks,
the household of Heaven love him.

¹ The original is obscure, but this seems to be the meaning.

² Literally, ‘dig.’

³ Literally, ‘cut down.’

There is not a limb in his all-white body
which love of the Lord has not filled completely.

One only without permission—good for his monks!
shall go to the torment of Hell—no addition will be made.

That is the portion whose faith is not right,
who do not attain to holiness in their body at all.

Hosts of angels for great love of him
are for ever chanting around Colman.'

31. Then the monks cut down the rest of the wood. Colman however went to bishop Etchen that he might come to him to consecrate his cemetery. So bishop Etchen came and told Colman that he was to receive the noble order of priesthood by him in the following Lent, and Colman accepts it from him. Then there came to him two other Colmans, even Colman Elo and Colman Comraire, that they might go to receive orders from bishop Etchen at the same time. It had been revealed to bishop Etchen that they were on the road towards him, for on that day he had heard angelic music. So then bishop Etchen said:

32. 'To Christ I give thanks. I see a host of angels
coming to attend on me,—'tis a marvellous thing.

Manifold melodies of the Kingdom of Heaven reach me,
archangels have spread over blessed men.

There shall be a cemetery for archangels in my famous
meadow

to preserve my good service—to Christ I give thanks.'

33. Then the three Colmans reach Clonfad at the same time and bishop Etchen welcomes them. Then three vats for bathing are made for them altogether lest any of them should go into water used by another; namely, a vat of yew with hoops of yew, and a vat of oak with hoops of willow, and a vat of oak with hoops of yew. Then at the same time the three Colmans go to the vats. Colman Elo goes into the vat of yew with hoops of yew. Next, Colman son of Luachan goes into the vat of oak with hoops of yew. Lastly, Colman Comraire goes into the vat of oak with hoops of willow. Then said bishop Etchen: 'Like that shall be your orders on earth, ye beloved pillars:

epscuip inntí fil isin dabaig ibair co circlaib ibair; bid sacart *immurgu* co n-onóir espuic intí fil isin dabaig darach co circlaib ibair; bid deochain *immurgu* co cādhus sacairt intí fil isin dabaig darach co circlaib sailech.' Iarnabārach tra rofurmethe grāda forru-sum¹ fan
 5 inas-sin 7 rofastait and oidchi² sin i Clūain Fota, conid de asbert epscop Etc[h]ēn in duchand-sa dia formolad na Colmān :

34. 'Inmuin triār tāet and co Clūain Fota fond,³
 da fuirgther dar amm nī fulangtha glond.

(fo. 79b1) Na⁴ Colmā[i]n can cacht, is anfāil a nert,
 10 gabsat cennacht móir, ar is dóib rodlecht.
 Bid òennert a nert òndiu co tí bráth,
 tic indem na tūath dā cinniud for cách.

Temair ní bía i mbrōn do gar nā do c[h]ían,
 cid duilig a dāl, mat buidhigh an triār.
 15 An tUl[t]ach mór maith is āilliu for bith
 is gnúis hi fil rath, nístræeth cath nā cith.

Gabais ilar cell im chocricha cnes,
 is hé an romac rīg, is díon ar cach tress.

20 An Conaillech cass, mairgc dotuchre friss,
 iss é in frecraid fis, is ecnaid cach fis.⁵

As comrar cét rún a c[h]ridhi sech cách,
 a ārus cen fúath bidh cáduis co bráth.

Mo daltān-sa fēin do Chlūain Colmáin Móir,
 moc[h]in drem dan dín, ba hé cenn ar slóigh.

26 As rēlta co rath ònid sorchā in bith,
 inmain brīg cen brath, ruslín rath 'na rith.

¹ forrumsum ms.

² aoici ms.

³ fand ms.

⁴ Here the original hand begins again and continues to the end.

⁵ i. Colmān Comraire 7 de C[h]onaille Murt[h]emne ēsin.

he that is in the vat of yew with hoops of yew shall be a bishop with the honours of a bishop; he that is in the vat of oak with hoops of yew shall be a priest with the honours of a bishop; he that is in the vat of oak with hoops of willow shall be a deacon with the dignity of a priest.' Then on the morrow orders were conferred upon them in that wise. And that night they remain in Clonfad. Thence bishop Ethen spoke this poem in praise of the Colmans.

34. 'Beloved the three who come hither to Clonfad of glebes,—
if there is delay beyond the proper time the work cannot
be done.¹

The Colmans without stint, their strength is vast,
they have assumed great power, for to them it is due.

Their strength will be union from this day till Doom,
from their excelling all others comes prosperity of the tribes.

Tara shall not be in grief in near or distant time,
though hard be its fate, if the three are satisfied.

The great good Ulsterman who is fairest in the world,
his is a face in which grace dwells; nor battle nor distress
shall subdue him.

He has taken many churches about the neighbouring land;
he is the great son of a king, a protection against every
strife.

The curly one from Conaille, woe to him who opposes him!
he is the learned counsellor,² he is skilled in every knowledge.³

He is a shrine⁴ of a hundred mysteries, his heart is beyond all,
his abode without dread shall be honoured till Doom.

My own dear foster-son from Cluain Colmáin Móir,
happy those to whom he is a protection, he is the head of
our host.

He is a star with grace whence the world is bright,
beloved strength without guile, grace has filled him in his
course.

¹ Literally, 'endured.'

² Literally, 'answerer.'

³ viz. Colman Comraire, who is of the Conaille of Murthemne (Gloss).

⁴ Irish *comrar*: a play upon his byname Comraire.

Cid lethard a ngrād¹ bat comuáisle ar neim,
nī fil dīb nāch fíal im bíad is im digh.

Rochind for each æn mac Lūachāin na lenn,
nī techt Ēriu oll is fēliu nā is fearr.

5 As mochean an dām innair is anīar,
im imdaidh² cen brōn, is inmain in trīar.' Inmain.

35. Dorōnsat iarum a n-æntaid ann-sin .i. na trī Colmāin 7 epscop
Ete[h]ēn 7 Mochúa mac Nemaínd in-nem 7 a talmáin 7 lotar iarsin dia
cellaib dílsib 7 a n-ænfecht rogabsat na trī Colmāin grādha 7 Mochúa.
10 Conid ænc[h]ell ósin ille Land 7 Clūain Fota 7 Tech Mochúa .i.³
iarthar cille Lann 7 medón cille Clúain Fotta 7 ærthar cille Tech
Mochúa. Tāncatar tra manaig imda co Colmán mac Lūachāin 7
slēchtsat dó 7 aidbret manchine a clann 7 a cinēl co bráth dó.

36. [A]raile scél forathmentar sund. Luid Colmán (fo. 79 b 2)
15 mac Lūachāin do chungi[d] fagh[d]i feraínd co hAnfosaid mac Leda
7 ní tard dó acht gāire uime. 'Bid sothech fonāmait 7 gāire fer
t'inaid co bráth,' ar Colmán, '7 is dam-sa fogénus t' ferann 7 do
chomarba co bráth.' Ocus atbert Colmán bēus maidm for cách ina
bía nech úaithe co bráth, mina raib cac[h] duine for barr a clūaisi
20 deisi .i. hi cinaid an fonāmait dorōne im Colmán, is uime rofācaib
Colmán dōib so. 7 is uáid so rogēnetar Hí Manchān 7 Húi Máelumæ
7 lucht na Cluána sin iatt malle.

37. Rochuin[d]igh dano fagh[d]e for Lechet 7 is ūada-so rogēnetar
Húi Leccett ic Lainn 7 isbert side: 'Ní fuil dom ferann acht inat
25 ōentighi.' 'Ní bía acat co bráth acht óentech ōniu⁴ himach,' ar
Colmán, '7 bidh dam-sa foghéna do thír 7 do chomarba.' Rochuin-
[d]igh didiu fagh[d]i for Chumīne mac Ledha 7 is uáid-sin rogēnetar
Meic Airechtaigh .i. airchindig⁵ Lainde iad-sein 7 is ed isbert sein:
'Mo thír uile duit, a mec inmain, ar ní fil comarba acam fēin.' 'Biaid

¹ grada ms.² imdaigh ms.³ 7 ms.⁴ oniud ms.⁵ aireindē ms.

Though their ranks are unequal, they shall be equally high
in Heaven,
there is not one of them that is not generous as to food and
drink.

The son of Luachan of the cloaks has excelled everyone,
great Erin possesses none who is more generous or better.

Welcome the company from west and from east
in my chamber without sorrow—beloved are the three !'

35. So then they made their union in Heaven and on earth, even the three Colmans and bishop Etchen and Mochua son of Nemann, and thereupon they went to their own churches. And the three Colmans had taken orders at the same time as Mochua. So that thenceforth Lann and Clonfad and Tech Mochua are one church, that is, Lann is the west of the church, and the centre of the church is Clonfad and the east of the church is Tech Mochua. Then many monks came to Colman son of Luachan and prostrated themselves before him; and they offer him the service of their clans and kindred till Doom.

36. Another story is recorded here. Colman son of Luachan went to beg land of Anfossaid son of Leda, who gave him nothing, but laughed at him. 'Thy successors till Doom shall be vessels of mockery and laughter,' said Colman, 'and thy land and heritage shall serve me till Doom.' And Colman said further that every host in which any of his descendants should be would be defeated till Doom,¹ unless every man were on the top of his right ear,² even in punishment for the mockery he had made of Colman, 'tis therefore Colman left this to them. And from him³ the Hui Manchain and the Hui Maelumae are descended, and they are all of them folk of Cluain.

37. Again he begged of Lechet (from whom the Hui Lechet at Lann are descended) who said: 'Thou shalt have naught of my land save the site of one house.' 'From this day onwards till Doom thou shalt not possess more than one house,' said Colman, 'and thy land and heritage shall serve me.' Then he begged of Cummine son of Leda (from whom the Sons of Airechtach are descended, who are the erenaghs of Lann) who said: 'My whole land is thine, my beloved son, for I

¹ This should be the meaning. Read perhaps *maidm for each cuth i mbiad*, &c., and cf. p. 44, l. 13.

² The meaning of this idiom is unknown to me.

³ i.e. from Anfossaid.

- comforba acat-sa *didiu*,' ar Colmán, ' 7 is é bus comforba dam-sa co bráth.' Roráidhsit *immurgu* na manaigh: ' Is cūanna 7 is brígach an lánamain .i. Cumaine mac Leda 7 Brígh ingen Chomgaill ingen rí^g Delbna Mōire. Dia mbeith mac accu, toich dō ciamad Chūanna hé.'
- 5 ' Is amlaid bás,' ar Colmán. Conrāncatar iarum an lánamain an aidche-sin 7 ro compred iarum mac de 7 rucad an mac a cind nói mís 7 rucad dia baisted co Colmán mac Lúacháin. 7 doratad Cūanda fair 7 rogab etal báidhi an cléirech uime 7 atbert: ' Tabair an mac inn-ucht mo chochail buic collēc, dom- (fo. 80a1) -ānice etal báidhi imme.'
- 10 'Tucad amlaid 7 rogab an mac bec lān a lām do c[h]ochall an c[h]lērig, conid ann isbert Colmán: ' Is ferr an fer bec-sa oldaiti na fir tue éra form-sa immo ferann.' Conid ann atbert:

38. ' Fearr fer andāt fir, ait leam nī día feil,
do Chríst beirim buidhi an duine nongeib.

15 Nomgeb is notgēab, bíaid ar fine fót,
inmain āighe sútt, indiū is āigi ócc.

Bendacht for an mbroind rocomper for lár,
mo bennacht ort fēin not' nfa an cēin mār.

20 Bíaid cendacht mo c[h]ell is mo t[h]íre teinn
im degaid cot c[h]laind cen mebail, cín meing.

Anfossaid dúr dían ocus Lec[h]et lonn
bet got fognam sund, bid erlom do glond.

Nocha faigbe bás gurbat senóir crín,
raga ar nem iar tain, bidh hé sin do díl.

25 Cen dīth ar do c[h]laind an cēin beō-sa ar neim,
bid leō an c[h]ell cēin mair, ferr fear andāt fir.' Ferr.

Fennachais tra Colmán mac Lūachāin Cūanna fon cuma-sin. ' Is fo síd tra scairt[h]i,' ar na manaig re Colmán. ' Bid cend sída dogrēs in gen-se 7 fer a inaid día ēis,' ar Colmán.

30 39. Dā aicme *immurgu* robātar hi Fidh Dorecha ar cind Colmāin maic Lūachāin, id est Hi Dubāin Caille 7 Hūi Dubāin Maige.

have no heir myself.' 'Thou shalt have an heir,' said Colman, 'and he shall be heir to me till Doom.' However, the monks said: 'Handsome (*cuanna*) and strong (*brigach*) is the couple, even Cumaine son of Leda and Brig daughter of Comgall, King of Delbna Mór. If they had a son, it were meet that he should be named Cuanna.' 'Thus it shall be,' said Colman. Then that night the couple became one and a son was conceived, and at the end of nine months he was born and taken to Colman son of Luachan to be baptized. And he was named Cuanna, and a fit of fondness seized the cleric for the boy, and he said: 'Just put the boy into the bosom of my soft cowl, a fit of fondness for him has seized me.' He was put there, and the little boy took hold of the cleric's cowl with both his hands, and then Colman said: 'This little man is better than the men who refused to give land to me.' So then he said:

38. 'Better the man than the men, I am glad at the reason for it,
to Christ I give thanks for the man who takes hold of us.

He holds me and I shall hold him, he will be the foundation
of our family,

then will he be a beloved chief, this day it is a young stranger.¹

A blessing on the womb that conceived him on earth,
my blessing on thee thyself shall follow thee for a great while.

The headship of my churches and of my broad land
shall be with thy offspring after me, without deceit or fraud.

Dour violent Anfossaid and fierce Lechet
shall serve thee here, thy work shall be in readiness.

Thou shalt not die till thou art a withered old man,
then thou shalt go to Heaven, that will be thy fate.

Without destruction on thy offspring so long as I shall be in
Heaven,

theirs shall be the church for a great while—better the man
than the men.'

So in that wise Colman son of Luachan blessed Cuanna. 'Tis in peace now you part,' said the monks to Colman. 'This child shall ever be a prince of peace, and his successor after him,' saith Colman.

39. There were two tribes in Fid Dorcha before Colman son of Luachan came there, viz. the Hui Dubain of the Wood and the Hui

¹ A play on the words *dige* ('pillar, chief') and *dígi* ('guest').

Tāncatur malle dochum Colmáin 7 dorōnsat a manchine dó eter bás 7 bethaid 7 a ferann ar bithdílisi co bráth, conid siatt is fine Griein ac Laind ósin alle. 7 dobert an rí do-som a sære dōib co bráth ūaith fēin 7 ó each rīg 'na diáid co bráth ar cís rīg 7 flatha. Is siatt-so baileda
 5 Hú (fo. 80a2) nDubān .i. Less na Fingaile cona dib lessaib beca 7 Less Dubān ar cūl Less Grúccāin 7 Less Droignēin ō Liss Grúccāin ille 7 Rūa Mōr Corracān 7 Clūain Dam 7 Tulach Lín tall ō C[h]ill Caca (?) ille anúass 7 Teach Conān .i. Conān mac Fiachraidh meic Dubān meic Ailella ō filet cenēl Ailella i Feraib Tulaig 7 Rāith Criti 7 Rāith
 10 Inraith 7 Rāithīn an Usci 7 Rāith an Midg 7 Cræb Ullan 7 Rāith Spelān cona muine dercan 7 Gortīn Grogīn 7 Tír na Leici allanuás de 7 Tech meic Conba 7 Rāith Cairech 7 Less na Con allanair de 7 Clūain Mæil 7 Loch Corr 7 Tír Bæthān 7 Tulach Rúad 7 a ndílisi uile do Cholmán mac Lūacháin 7 don Choimdid¹ co bráth ō rīg 7 ō c[h]íss na
 15 flatha 7 na tūaithe arc[h]eanæ.

40. [A]raile scél forathmentar sund .i. certt amræ robói do muindtir Tigi Conān hic Laind .i. Annīaraid a ainm-sen, co ndernæ srīan co n-ōr 7 co n-airget do rīg Húa² Failgi 7 berid buddess día reic. Is ann imarco³ dēralæ mac Coisemnaig ac a crochad ar a c[h]ind 7 ba
 20 hingnad la hAnnīaraid ē-sein. Isbert immurgu Annīaraid frisan rīg : 'Bráthair dam-sa sútt 7 nā crochthar hé!' 'Doragha duit-siu dā bāi déc dia chind an tsrēin nā an cimidh,' ar an rí. 'Is é mo rogæ an cimid,' ar an cerd. Tecaíd malle indeass .i. an cerd 7 Mac Coisemnaig. Dobeir Mac Coisemnaig lóg a srēin don c[h]erd iarna
 25 chuingid dō fair .i. Rāth Spelāin cona muine dergan dō ar son an dā bó déc útt tārcais dō do chind a srēin, ūair ba ferr leis anā marbad fēin a tabairt do Annīaraid. Dobeir immurgu (fo. 80b1) Annīaraid do Día 7 do C[h]olmán co bráth.

41. [A]raile scél forathmentar sund .i. Annīaraid cerd do
 30 muinntir Tigi Conān. Tarb robói aici 7 noch a ferr leis beith ar búaiib nā ar graigib⁴ Mælsechlainn, conid de sin atberthea Grogīn friss. Araile láa immurgu tānice Grogīn ō purt Indsi na Cairrgi dia thigh, co tarla for sechrān hi ngurt meic do C[h]oisemnach hé. Tānice

¹ choimded ms.² húi ms.³ sic ms.⁴ graidib ms.

Dubain of the Plain. They both together came to Colman and granted him service both in death and life, and their land to be his own for ever. And from that time onward they have been the family of Grian in Lann. And the king granted him their freedom till Doom from himself and from every king after him till Doom, as regards tax to king and chief. These are the places of the Hui Dubain, viz. Less na Fingaile with its two small *lisses*, and Less Duban behind Less Grucáin, and Less Droignein from Less Grucáin hitherward, and Rua Mor Corracan, and Cluain Dam, and Tulach Lín down from Cell Choca (?) hitherward, and Tech Conan, viz. Conan son of Fiachra, son of Duban, son of Ailill, from whom are the kindred of Ailill in Fartullagh, and Raith Criti, and Raith Inraith, and Rathin in Uisce, and Raith in Midg, and Craeb Ullan, and Raith Spelan with its oak-bushes, and Gortin Grogín, and Tír na Leice above it, and Tech meic Conba, and Raith Cairech, and Less na Con to the east of it, and Cluain Macil, and Loch Corr, and Tir Baethan, and Tulach Ruad, and all these to be the property of Colman son of Luachan and of the Lord till Doom, (free) from king and from tax of chief and of tribe.

40. Another story is recorded here. There was at Lann a famous goldsmith of the community of Tech Conan; Anníaraid was his name. He had made a bridle with gold and with silver for the king of Offaly, and carries it southward to sell it. There, however, on his arrival, it chanced that Mac Coisemnaig was being hanged, which seemed a strange thing to Anníaraid. However, Anníaraid said to the king: 'That yonder is a brother of mine; let him not be hanged!' 'Thou shalt have twelve cows for the bridle, or the criminal,' said the king. 'My choice is the criminal,' said the goldsmith. Together they come from the south, even the goldsmith and Mac Coisemnaig. After having been asked for it, Mac Coisemnaig gives the price of his bridle to the goldsmith, viz., Rath Spelan, with its brake of acorns, for the twelve cows which had been offered to him for his bridle; for he preferred giving it to Anníaraid to being killed himself. Anníaraid, however, gives it to God and to Colman till Doom.

41. Another story is recorded here about Anníaraid, the goldsmith of the monastery of Tech Conan. He had a bull who liked as well to cover the mares (*gráig*) of Maelsechlainn as cows, whence he was called Grogín. Now on a certain day as Grogín was coming from Port Innsi na Cairrge homewards, he went astray in the field of

immurgu Mac Coisemnaig do c[h]uártugud a gart 7 fūair *Grogīn* indtib 7 ruácaid hé, co rominaig¹ a chalpthæ.² Indisid Annīaraid ēsein do Mælsechlainn. Is sí imargo breth ruce Mælsechlainn, an feraud ar minag a chalptha³ do t[h]abairt do Annīarraid nā íc
 5 *Grogīn*. Conid de isberar Gortīn *Grogīn* fris ōsin alle. Doratt *immurgu* Annīarraid ēside do Día 7 do Cholmán co bráth. Tīr na Leici *immurgu*, rí Midhi doratt do Cholmán ēsiden ar na demnæ robói ac a athaigi⁴ do indarba esti, ūair romillsitt mór istīr. Tech Conān *immurgu* .i. tech n-abad Colmáin meic Lūachāin ēsiden 7 nī dlig⁴ nech
 10 ní de acht comarba Colmán. Ūair atā ordu Colmáin isin ulaid a ndorus an tigi n-abad 7 biid timt[h]irecht angel ann each aidchi lúoin. Rāth Cridi *immurgu* ōn mud c[h]ētnæ 7 Achad an Pubaill ōn mud c[h]ētna, ūair pupall Colmáin robói ann 7 it sære sin uile ō c[h]ís rīg 7 flatha 7 tuaithe archenæ.

15 42. Dorōnad tra tempall iarum dermār la Colmán mac Lūachāin ac Laind 7 tinōled tinchur fleidhi mōire lais dia bennachad a t[h]empuil ō epscopaib ūaislib. Dorōnad iarum in flead (fo. 80b2) 7 tinōlta cuici nam imdæ da gach leth 7 tuct[h]a trī epscuip cuici fri bennachad an tempuil .i. epscop Couchraid 7 epscop Etehēn 7 Colmán
 20 Ealæ an tres epscop. Dorūacht dano an aidchi-sin Fursæ crābdech co Laind 7 rotoimled iarum an fied fon cumæ-sin 7 dorōnsat uile derbad a n-æntad iarnabārach fri Fursæ 7 robennachsats ule an tempul 7 an roilece archæana, conid annsin asbert Colmán mac Lūachāin: ‘Mo manaig ar do chomairgi, a Fursæ!’ ar Colmán. ‘Gebim,’ ar Fursæ,
 25 ‘dia torsett chucam an relecc.’ ‘Rososett ōn,’ ar Colmán, ‘ar bīaid relecc acat-sa im releicc-sea armedōn sund ac Laind.’ ‘Biid dano,’ ar Fursæ, ‘7 bid ailithri dot manchaib-sin indti amail each releic acum-sa.’ ‘Mo manaig ar do chomairei dino, a epscuip Etehēn!’ ar Colmán mac Lūachāin. ‘Gebim-si iatt,’ ar epscop Etehēn, ‘dia
 30 torsett chucam.’ ‘Rososet sōn,’ ar Colmán, ‘ar bīaid relecc a fus acatt.’ ‘Bid dano,’ ar epscop Etehēn, bid ailithri dot manchaib-siu indti amail bīs a Clūain Fotta.’ ‘Mo manaig dano ar bar comairei-si, a C[h]olmáin Eala 7 a C[h]olmáin Comraire!’ ar Colmán mac

¹ rominaid ms.² calptæ ms.³ calpta ms.⁴ dlid ms

Mac Coisemnaig. However, Mac Coisemnaig came to make the round of his fields, and found Grogín in them, and chases him so that he broke his legs. Anníaraíd reports this to Maelsechlainn. Now this was the judgment which Maelsechlainn gave, that the land on which the bull had broken his legs should be given to Anníaraíd in payment for Grogín. Whence from that time forth it has been called the Little Field of Grogín. Anníaraíd, however, gave it to God and to Colman till Doom. As regards the Tír na Leice, the King of Meath gave it to Colman for driving out the demons who had been visiting it, for they had destroyed much in the land. Tech Conan, however, is the abbot's house of Colman mac Luacháin, and no one is entitled to anything from it except Colman's coarb. For Colman's thumb is in the tomb in front of the abbot's house, and on every Sunday night there is a service of angels there. In the same way, however, Rath Cridi and Achad an Phubaill, for Colman's tent (*puball*) was there, and they are all exempt from tax of king and chief and tribe as well.

42. Then a great church was built at Lann by Colman son of Luachan, and the makings of a great feast were collected by him to have his church blessed by noble bishops. So the feast was made, and many holy men were gathered to it to bless the church, even bishop Conchraíd and bishop Etchen, and Colman Elo was the third bishop. On that night Fursa the Pious also came to Lann, and so in that wise the feast was consumed; and on the morrow they all confirmed their union with Fursa, and they all blessed the church and the cemetery as well. Then Colman son of Luachan said: 'My monks under thy safeguard, Fursa!' says Colman. 'I accept it,' says Fursa, 'if they will come to me in my cemetery.' 'They shall so come,' said Colman, 'for thou shalt have a cemetery in the midst of my own cemetery here at Lann.' 'So let it be,' said Fursa, 'and it shall count as a pilgrimage to thy monks who are buried there like any cemetery of mine.' 'My monks under thy protection also, bishop Etchen!' says Colman son of Luachan. 'I accept them,' says bishop Etchen, 'if they will come to me.' 'They shall come,' says Colman, 'for thou shalt have a cemetery here.' 'So let it be,' says bishop Etchen; 'it shall count as a pilgrimage to thy monks buried there as though it were Clonfad.' 'My monks under your safeguard also, Colman Elo and Colman Comraire!' says Colman son of Luachan. 'We

- Lūachāin. ‘Gabmait-ne ón,’ ar sīat-san, ‘dia torset cucaind imáin.’
 ‘Ronsoset sōn,’ ar Colmán, ‘ar bidh lib-siu trīan mo relgi-si.’
 Rorandsat iarum an releic i trī fon cuma-sin .i. an trīan imon ulaid
 Fursæ la Fursæ fēin 7 an trīan iman ulaid epscuip Etchēn la epscop
⁵ Etchēn fēin. Ōsin amach immurgu lasna trī Colmānu cona næmaib
 æntad 7 cataig archeanæ .i. Lommān 7 Samthann 7 na trī dísertaig
 7 Ūa Sūanaig 7 Mochuta 7 Mædócc 7 næim Ērenn do neoch robói a
 nDruimm Ceatae, (fo. 81a1) conid cell chottaig tra amlaid-sin do
 manchaib Colmāin meic Lūachāin a c[h]ell fēin 7 nem dōib indti.
¹⁰ Bennachais iarum Fursæ an cill iarnabārach ule archenæ.

43. Tāncatar dano chuici-sim brāthair¹ a senathar .i. clanna
 Forandān meic Læda Find meic Mane 7 aidbraít a manchine co brāth
 dó 7 doberatt bale dia ferann diles dō ina screpul soscēlæ .i. Lēna
 ēsi[d]ein. 7 donīther cell ann la Colmán mac Lūachāin 7 noerbered
¹⁵ bith co menic innti-sen eter a manchu tair.

44. Araile fecht dano luid Colmán mac Lūachāin co Lēna a nŪib
 Forannān do thoroma a manach 7 a c[h]ille 7 is annsin doralæ rí
 Ērenn i nDūn Lēime ind Eich 7 delg co n-acais ina chois, co nderna
 tart ar feith inti. 7 issé an rí hísín .i. Domnall mac Āeda meic
²⁰ Ainmirech meic Congail Chindmagair meic Sētna meic Fergusa
 meic Conaill Gulbān meic Nēill Nóigíallaig. Bói sein didiu a
 n-amlabrae bliadain isin dún-sin 7 ní chungaidis lege hĒrenn ní dó.
 Ōtcuás dō immurgu Colmán mac Lūachāin do bith ana c[h]ill fēin ic
 Lēna, tiagar ōn rīg for a chend 7 atfæt an rí riss: ‘Do breth fēin
²⁵ duit 7 slānaig mo choss, ar is tūail[n]ge tú 7 doní Día fort ní is
 dolge andās sin.’ Dognī iarum Colmán ernaigt[h]i fria chois 7
 isbert: ‘Tabair do chois for an cloich-sea 7 is cett don delg fil it
 chois-siu daul indti.’ Dorōnad tra amlaid-sin 7 ba slán fochētōir
 an choss.

- ³⁰ 45. Sé rīg tra díb-so rogab Temraig díaid a ndíaid cen nech do sīl
 Cholmáin Móir 7 Dīarmata meic Cerbaill hi Temraig ind oirett-sin .i.

¹ brathtair MS.

accept it,' say they, 'if only they will come to us.' 'They shall come,' says Colman, 'for one-third of my own cemetery shall be yours' So in that wise they divided the cemetery in three, viz., the third around Fursa's tomb to belong to Fursa himself, and the third around bishop Etchen's tomb to belong to bishop Etchen himself. The rest of it, however, to belong to the three Colmans with the other holy men who had made union and covenant with them, even Lomman and Samthann and the three Hermits and Ua Suanaig and Mochuta and Maedoc and all the holy men of Ireland who had been at Drumcet, so that thus the church of Colman son of Luachan is a church of covenant to his monks, and Heaven (is assured) to them in it. Then on the morrow Fursa also blessed the whole church.

43. Then also came to him the brothers of his grandfather, viz. the children of Forannan son of Leda Find son of Maine, and they offer their services to him till Doom, and they give him a steading of their own land as a gospel-tax, even Lena. And a church is built there by Colman son of Luachan, and he often used to spend some time in it among his monks in the east.

44. Again, at a certain time when Colman son of Luachan went to Lena in Hui Forannain to look after his monks and his church, then the king of Ireland chanced to be at Dun Leime ind Eich, with a festering thorn in his foot, so that . . . a sinew in it. And that king was Domnall son of Aed, son of Airmire, son of Congal Cennmagair, son of Setna, son of Fergus, son of Conal Gulban, son of Niall of the Nine Hostages. Then for a year he was in that fort suffering from speechlessness,¹ nor could the physicians of Ireland help him. Now when he heard that Colman son of Luachan was in his own church at Lena, the king sends for him, and says to him: 'Thine own award to thee! and heal my foot, for thou art able to do so, and God performs a more difficult miracle than that for thee.' So Colman prays over the foot, and he says: 'Put thy foot upon this stone, and the thorn which is in thy foot has permission to go into it.' Thus then it was done, and forthwith the foot was healed.

45. Now six kings of this race had held Tara one after another without any one of the race of Colman Mór and Diarmait son of

¹ So in the original. But a *n-amlabrae* should evidently be amended into *illobrai*, 'in sickness.'

Ainmere mac Sētna 7 a dā mac .i. Aed 7 a dā mac sein .i. Mælcaba 7 Domnall (fo. 81a 2) dā mac Mæilchaba. Is annsin dorat Domnall Dūn Lēime ind Eich do Cholmán 7 doní Colmán cill andsin 7 relec 7 nobíd indti co menic 7 robói tri cargais ann-Ūaim Cholmáin isin
 5 carraice ar cūl an dūine 7 a agaid for Bōinn immach 7 na secht mbale déc bātar 'ca fognum ac Domnall 7 ic cach rīg ele reime 7 dā seabac selga bātar aci; 7 a saoire co brāth do brāthrib a senathar .i. clanna Forannān 7 Aedæ Find 7 Mane 7 Colmán mac Lūacháin mac Leda meic Maine ēisium 7 asbert Colmán *immurgu*: 'Cid bé rí tí tar an
 10 saoire-se co brāth, a cētt oiret-sin dia crīch 7 dia ferann fēin do easbaid fair.' 7 isbert Colmán bēus: 'A chētt comlín-sin *immurgu* do esbaid ó rīg Temrach antan chuinnghfes císs nō bés forru-sum 7 maidm fair an cath ule i mbiad nech dīb-so, mad ar ēicin berar iatt himach.' Is and asbert Colmán: 'Cid bé ergabus ēn dīb sūtt, a brith co rīg Temrach
 15 7 tabrad sein secht mbæ are, mane fagba ar lóg bus lugha 7 lēcid ass hé de mullach a chind 7 nī gēbthar ris co cend secht mbliadna 7 nī benfaidhter de an cend-sin co brāth 7 bīaid aidchi n-ármaigh.' 7 dorat sære co brāth dia muindtir eter na cella afus cona muindtir 7 na cella a nŪib Forannān co lucht a fognama tair .i. secht mbale déc 7 na trí
 20 cella fil indtib do Cholmán. 7 dlegar ósin ille hi (sic) flaithe Ūa Forannān 7 a fir bale co Laidn dia n-adlacad. 7 síat ósin amach isna cellaib tair 7 máoir ō Laidn isna cellaib tair .i. Húi Bráonān 7 Húi Máolbethad do muindtir Laidi iad-sein immalle .i. do goibnib Laidi iad ō T[h]ulaig Lonān. Is léo (fo. 81b1) so tra trian éttaig na marb
 25 tair 7 trian rachail tair ar chomēt dligid ecalsa dóib.

Cerball having been in Tara during that time, viz. Ainmire son of Setna and his two sons, even Aed and his two sons, viz. Maelcaba and Domnall, and the two sons of Maelcaba. Then Domnall gave Dun Leime ind' Eich to Colman (and Colman builds a church there and a cemetery, and he used often to be there, and he spent three lents in Colman's Cave on the rock behind the fortress, his face towards the Boyne) and the seventeen steadings which had served Domnall and every other king before him, and two hunting-hawks that he had; and their freedom till Doom from the brothers of his grandfather, viz. the Children of Forannan and of Aed Find and Maine (and Colman himself was a son of Luachan, son of Leda, son of Maine), and Colman said: 'Whichever king transgress this freedom till Doom, he shall lose one hundred times as much of his own territory and of his land.' And Colman said further: 'The King of Tara shall lose one hundred times as much when he shall ask tax or custom from them; and every battle in which any of them may be shall be broken upon him, if they¹ are carried off by force.' Then Colman said: 'Whoever seizes one of those, he shall be taken² to the King of Tara, who shall give seven cows for him unless he obtain him for a less price, and he lets (him) out from the top of his head,³ and he shall not be opposed to the end of seven years and that head shall not be struck off him till Doom, and he shall be a night of slaughter.' And he gave freedom till Doom to his people, both to the churches here with their people and to the churches in Hui Forannan with their folk of service in the east, viz. seventeen steadings, and (he gave) the three churches that are in them to Colman. And ever since that time the chiefs of the Hui Forannan and the men of their steadings are bound to be buried at Lann. And thenceforth they are in the churches in the east, and stewards from Lann in the churches of the east, viz. the Hui Braenan and the Hui Maelbethad of the people of Lann, i.e. they are of the smiths of Lann from Tulach Lonain. For guarding the privileges of the church they are entitled to one third of the clothes of the dead in the east, and to one third of the winding-sheet.

46. Again, another story is recorded here. One day on a summer

¹ i.e. any of Colmán's *familia* who are compelled to go on a hosting for the king.

² Or, perhaps, 'it shall be referred.'

³ The meaning of this and of the whole end of the sentence is obscure to me.

morning at the hour of tierce when Colman was in his church at Less Dochuinn, the cows of the steadings escaped towards the calves, and the calves were running towards them; and when Colman saw that, he plants his staff on a stone between them and rebuked them; and the calves cannot move out of that place, nor can the cows go towards them from the other side. In that way then they remain until mid-day, when all arose. And its site is still on the stone. And that stone is midway between Cuillenn Mór and Cuillenn Bec. And again God's name and Colman's were magnified through that miracle. Hence from that time onwards it is called the staff that is between the cows and the calves, and 'staff of the boys' had been its name before that miracle, for being in the hand of the boys. It is a relic which should be in Hui Forannan in the churches.

47. At a certain time the King of Furtullagh came to him, even Onchu son of Saran, and prostrated himself before him and asked a boon of Colman son of Luachan, viz. that Colman might give him the Host before he went towards futurity, and Colman grants him that, viz. that he should not die without his being present at his death. And Onchu said: 'O cleric, why dost thou not ask for children for me that they may serve thee till Doom?' Then Colman said:

'Thou shalt have a famous son, O Onchu without stint; he will be a fosterling, he will be good monk to pure-handed Colman of Lann.'

48. At a certain time Colman son of Luachan went to Dun na Cairrge in Meath. Then Onchu son of Saran had died a week before in Inis na Cairrge. Colman went to him and said to him: 'Surely we had pledged that thou shouldst not die until I had given thee the Host.' And Colman pours three waves out of the Findfaidech¹ upon his head. 'Thou art at liberty to arise out of the sleep of death as thou wast at the age of thirty years; for now thou art an old man.' So then they made the following colloquy:

49. C. 'Onchu, lift thy head among the warriors of Erin; long has been thy sleep, be not dejected! a full week hast thou been under thy one cloak.'²

¹ The name of a bell. See § 61.

² i.e. the shroud. Cf. *rogaib Eochaid óenléni iar mbeith illeind lóborde*, RC. xiii, p. 391.

- [O.] 'Tasci cucam, geb mo lāim, a meic lainerda
Lūachāin,
currottinnor,¹ guīm cen acht, mōr don ingnad
atconnarc.'
- 5 [C.] 'Abair rim an rēt-sa ar tūs, tacair lat ní dot
imt[h]ūs,
nan exit menman roba nó an scarad cuirp is anma?'
- [O.] 'Ruccad m' anaim ūaim i cēin sech ifernn² n-ūath-
mar n-acbē[i]l
10 dochum rīchid³ an Rīg ráin fil ein dīc[h]lith, cen
dīgbaíl.
Airm a fil slānti oculus síd oculus fáilti can imsnīm,
cēol can chumsanad,⁴ cen chol, betha cen bás, cen
bægol.
- 15 Aoiti cen sentaid⁵ do grēss, solsi, suthaine, sobēs,
frecnarcus Rīg secht neime aongen Maire ingene.'
- [C.] 'Cid dotuc anall for cūl? indis dún ní dot imt[h]ūs,
mesa⁶ in tīr-si nā an tír tall, a meic Sārān, a sær-
chlann.'
- 20 [O.] 'A meic Lūachāin, lāthar nglē, do chlaine Conaill
Chremthainne,
issed romlēc-se dom t[h]aig dot anōir 's ind Airmedaig.'
- [C.] 'Airmedach Subne mar tā meic Colmāin meic Diar-
mata,
25 dosrat an Coimdiu, caóin clú, co fil fon loch, a Onchú:
- Cid dobere dam am rēir, a Onchú cruthglan comfēil,
an ba mane[h]ine mín mhas, in ba féith, nō in
ferannas?'
- (fo. 82a1) [O.] 'Mo manchine is duit rodétt eter bethaid oculus éce,
screpul fóss is cūairt is cāin duit, a C[h]olmāin
30 meic Lūachāin.'
- [C.] 'Ca mētt na cánæ coéme eter séotu is ardmæine,
abbair rind, fáth cen on, conā rab ar imreson.'

¹ currottinnor duit ms.² iferann ms.³ rígtig ms.⁴ cumsad ms.⁵ sentaig ms.⁶ mesasa ms.

O. 'Come to me, take my hand, thou brilliant son of Luachan, that I may confide to thee, a deed without stint, much of the marvels that I have seen.'

C. 'First tell me this—say something of thy adventures—was it *exit* of mind, or severance of body and soul?'

O. 'My soul was taken from me afar past dreadful terrible hell towards the heaven of the glorious King who is without concealment, without decay.

'Where there is health and peace and joy without grief, music without cessation, without sin, life without death, without peril.

'Youth without age ever. radiant light, immortality, virtuousness, the presence of the King of the seven heavens, the one Son of the maiden Mary.'

C. 'What has brought thee back hither? tell us something of thy adventures! worse is this land than the land beyond, O son of Saran, O thou of noble race.'

O. 'Son of Luachan, of brilliant disposition, of the race of Conall Cremthainne, this is why I have been allowed to return to my house: in honour of thee and of Airmedach.'

C. 'Airmedach, Suibne likewise, the sons of Colman son of Diarmait, the Lord—fair fame—has put them under the lake, O Onchu!

'What wilt thou give me in obedience to me, pure-shaped, generous Onchu? Shall it be gentle fair service? shall it be bog or land?'

O. 'To thee my service has been granted both in life and death, tax besides and toll and tribute to thee, O Colman son of Luachan!'

C. 'What is the amount of the fair tribute, both of wealth and noble treasures? tell us—cause without blemish—lest it become a matter of strife.'

O. 'Seven loaves from every serf, a scruple for each horse, for each young calf, a hundred horses from each fosterling—a gentle condition—a necklace, bridle and spancel.

' from every stout strong hearth both near and afar ; a suckling from every gentle-woman unless false chiefs intervene.

' Tithes from the profit of each one that shall be without anxiety, without poverty ; a cloak from every royal warrior,—a brilliant act—a linen shirt from every old woman.

' A lump of iron from every smith, a pleasant call, so long as there shall be a dwelling in Erin ; a horse for every thigh to thee besides at the end (?) of seven fair-blossoming years.

' To thee, Colman, at every time cows, swine, steeds, oxen and sheep together, horses, carts and [their] load.

' Thy own will to thee, holy cleric, pure-handed excellent son of Luachan, that they may come according to rule to Lann every single year.'

C. ' The blessing of man, the blessing of God, may they be upon thee altogether, upon thy children, upon thy race without sorrow, may calamity never come to them, a blessing upon thy sense and thy fame, a blessing upon thyself, O Onchu.'

O. ' Bless thou the hill, O man, O holy Colman, O cleric ; for the dwelling is not far from thy land, so that its abode may be stable.

C. ' Luck of milk and of plenteous ale, triumph of counsel in every affair, triumph of conception—fame with prosperity,—triumph of raid hence, triumph of hosting.

' Three fills of my bell of cold water to be cast out of it against hosts—neither Norseman nor Gael will invade thy hill against that.'

[O.] ‘Dechmad na hindsí cen ail ’s a almsa bíd is ētaig,
re tæb *cach* cruid feb is cóir berar duit co Lainn
lānmóir.’

[C.] ‘Céin bethir indti dom *rē[i]r* i n-acus,¹ a n-etercēin,
ní bía terca bíd *nach* dú at alēn ard, a Onchú.’ A.
Clann On[c]h]on cubaid comlān ocus macne Mælodrān,
(fo. 82a2) nī bēra demon dīb *nech* cen corop² óg nó aithrigech,
mo chrābud tenn as *cach* dú do snádad lemm, a
Onchú.’ A.

10 50. Bendachais iarum Colmán an ferann in Dūne na Carrge imuich
iarsin. Is annsin rocuinnichsit³ lucht na Cairgei topur firusci do
fācbāil acu. Sáidid iarum Colmán a bachaill isin lēna na Carreci
7 boccaid immacūairt hí 7 isbert: ‘Is cet don inat-sa topur amræ
co brāth and.’ Brúchtais fochētōir srūaim uscī annsin, conid Tipra
15 Colmáin a ainm ōsin ille 7 ícaid gallræ 7 tedmann imda fri troscud aici.
An carrage-sa tra, port rīg Fer Tulach hí dogrēs co tānie ingen meic
Conchubair .i. ben Conchubair húi Mælsechlainn, co ruc an rí ar ēicin
hí 7 an rīgan ó rīg Fer Tulach .i. Cúc[h]aille mac Dublaide ēsidein,
co rosāraiged uimpi .i. a athrīgad nó a dīlsiugad do rīgain Midi .i. isī-
20 sin cētben dīb ruc hí 7 cách ar a slicht-sin ōsin alle 7 nī díles hí ō rīg
Fer Tulach 7 dligid Colmán a dechmad-sin ōn mud c[h]ētna cid cía
bes inti, ūair is é robennach hí. 7 is la Colmán mac Lūachāin dechmad
an dūine amuig⁴ a Part na hIndsi, ūair is é doratt tí dia bachaill ’na
time[h]ill ac a bennachad 7 sonus lommæ 7 lenda 7 cech bíd
25 arc[h]enæ sund dogrēs 7 būaid comperta 7 buáid creach 7 būaid
slūagaid ōdíu co brāth 7 dechmad trethan 7 ūarān fon mud
c[h]ētnæ, ūair is é robennach iatt ule 7 is la Mominōcc dechmad indsi
Locha Maigi Ūath, ūair is é robendach hí 7 is lá Hú Tegtechān bith
for in clē[i]th dāla 7 an t-escra ana lāim 7 is la Hīb Domnān
30 cūlc[h]omét rīg Fer Tulach .i. lucht in bale iart[h]araig iatt.

51. (fo. 82b1) [A]raile laithiu tra bóí Colmán isin Carraig-sin co
tāncatar rīgraid an tíre chuici do ētsechtt fria hoifrenn 7 celebrad

¹ i facus ms.² leg. cor'p.³ rocuimnnichsit ms.⁴ amuid ms.

O. 'The tithes of the hill without reproach, and its alms of food and raiment, besides every chattel as is just, which is brought to thee to full-great Lann.'

C. 'So long as people in it are obedient to me both near and afar, there shall not be scarcity of food anywhere in thy noble hill island, O Onchu.'

'The righteous perfect Children of Onchu and the descendants of Maelodran, the Devil shall not carry off one of them while they are perfect or repentant. My severe piety over every spot for a protection with me, O Onchu.'

50. So then Colman blessed the land of Dun na Cairrge. Thereupon the people of Carric asked him to leave a well of fresh water with them. So Colman plants his staff in the meadow of Carric and twirls it about, and he said: 'This spot is permitted to have in it a famous well till Doom.' Forthwith a stream of water sprang forth there, so that henceforth its name has been Colman's Well, and it heals many diseases and pestilences if one fast near it. This rock was ever a place of the kings of Fartullagh until the daughter of Conchubar's son came, viz., the wife of Conchubar ua Maelsechlainn, whom the king carried off by force, as well as the queen of the king of Fartullagh, viz., CuChaile son of Dublaide, so that it was outraged, that is to say, its king was dethroned and the place forfeited to the queen of Meath; for she is the first woman that took it, and all the rest following her thence onward, and it is not subject to the king of Fartullagh. And Colman is entitled to tithes from it in the same way whoever be in it, for 'tis he who blessed it. And Colman is entitled to the tithes of the fortress outside Port na hInse, for 'tis he who traced a circle with his staff around it as he was blessing it. And there is luck of milk and ale and every other food there ever, and triumph of conception and triumph of raid and triumph of hosting henceforward till Doom. And tithes of sea and of wells in the same way, for 'tis he blessed them all. And Mominoc is entitled to tithes from Inis Locha Maige Uath, for he has blessed it, and it belongs to the [chief of the] Hui Tegtechan to be upon the hurdle of assembly, with the cup in their hand, and to the Hui Domnan to guard the King of Fartullagh, viz., they are folk of the western steading.

51. Now on a certain day Colman was in Carric when the kings of the country came to him to hear him saying mass and celebrate.

acgi-sium. Tecatt ule time[h]ell relgi iar n-afrinn co cūalattar ēgem
ac na cūrchaib 'na fiadnaisi. La sodhain tra fēgaitt uli 7 atchīatt na
conu cucu 'na rith. 'A Cholmáin, ar do chumachtæ,' ar an rīgan,
'tesairec dam-sa mo chūrcha 7 rotbīa-su úanmolt¹ dib ceccha bliadna.'

⁵ Smachtais iarum Colmán forna fáolchon 7 tastaitt isin magin-sin.
Romórad dano a ainm Dé 7 Colmáin triasin firt-sin, conid ann asbert
an rīgan fri Colmán: 'Geb arāit dam-sa fechtsa im na cūrcha dia
comgi ar na conu alltæ.' Is de sin asbert Colmán: 'Geb-siu an rand-
sa impu matan 7 fescar 7 nīstomlett na conu alltæ iatt² co brāth.³

¹⁰ '“ Mo c[h]áoirig robet ar seilb an ōenfir!
for seilb Colmáin meic Lūachāin curbat úa[g]slá[i]n mo
cháoirig.”’

Cach nech tra gēbus sin ima c[h]ūrchu, nī millfett co[i]n allta
iatt, conid de sin dlighes Colmán ūanmolt cecch alb. a nĒirinn ar a
¹⁵ comētt ar conaib allta.

52. [A]raile fecht *didiu* dognīed mōrdāl Dromæ Ceta la rīgaib
Ēirenn im C[h]olum Cille. Rānice iarum cāch⁴ inti as cach
aird. Is iatt *immurgu* triar dēdenach⁵ rānic iar cāch inti, na trī
Colmáin móra Midhi 7 ba dorchā in adaig⁶ antan rosīachtadur 7 nī
²⁰ raibi adbar tened nó boithe acu de sin. Ruccad iarum a fis-sin co
Colum Cille 7 roferad fáoilti friu ūadha 7 rolaad gairm escaire for
naomaib hĒirenn, id est, crann do cach tenid⁷ 7 slat 7 sop *cacha* boithe
dona trī Colmāna mōræ Midhi. Tucad iarum dōib-sium sin fon cuma-
sin. Rofiarfaigsit⁸ *didiu* naoim hĒirenn iarnabārach do C[h]olum
²⁵ Cille: 'Cindus clēirig iat-som (fo. 82b2) na trī Colmāna dia ronfagde
den hir[ē]ir?' Conid ann isbert Colum Cille: 'Cid mōr sunn a[n]díu
oirecht naom hĒirenn, gellaim-si fía[d] Día nāch lugha oirecht na trī
Colmán ūtt for neim oldás an t-oirecht-sa 7 gellaim fía[d] an Trīnōit,
dia tæthsad neam anūas for clār an talman, co tocēbdais na trī Colmáin
³⁰ ūt có ndernannaib hé suás doridhisiu ina sosad aicenta.' Becc tra do
sein la *cach* naom a nert fēin a nēmaib hĒirenn ar mētt na testa-sin
tue Colum Cille forru-som. Rochuinichset iarum naoim hĒirenn
cotach for na trī Colmānu 7 faomait-sium an cottach-sin do dēnum

¹ uáonmolt ms.
margin by a later hand.

² iaatt ms.
⁵ degenach ms.

³ brach ms.
⁶ agaid ms.

⁴ náomh added in
⁷ tened ms.

⁸ rofiarfaidsit ms.

After mass they all make the round of the cemetery when they heard a cry near the sheep close by them. At that all look and see wolves running towards them. 'O Colman, by thy power,' says the queen, 'save my sheep for me, and thou shalt have a ewe-lamb of them every year.' Then Colman rebuked the wolves, and they stand still in that spot. So God's name and Colman's were magnified through that miracle. And the queen said to Colman: 'Sing a prayer to me now for the protection of the sheep against wolves.' Then Colman said: 'Sing this quatrain around them morning and night, and the wolves shall not devour them till Doom.

'“ My sheep, may they be in the possession of the one man! in the possession of Colman son of Luachan, so that my sheep may be whole and sound.”'

Now whoever will sing that around his sheep, wolves will not destroy them; wherefore Colman is entitled to a ewe-lamb of every flock in Ireland for preserving them from wolves.

52. Then on a certain occasion the great gathering of Druim Cet was held by the Kings of Ireland around Colum Cille. Then every one came to it from every direction. However, the last three who reached it after everyone else were the three great Colmans of Meath, and dark was the night when they arrived. And hence there was no material for fire or for a hut for them. Then that news was brought to Colum Cille, and a welcome was sent to them from him, and a call was made on the holy men of Ireland, even (to supply) a log from each fire and a rod and a wisp from each hut for the three great Colmans of Meath. In that wise then those things were brought to them. Then on the morrow the saints of Ireland asked of Colum Cille: 'What manner of clerics are the three Colmans for whom thou hast solicited us last night?' Then said Colum Cille: 'Though this is a great gathering of Ireland's saints here to-day, I declare before God that the gathering of those three Colmans in heaven will not be less than this gathering; and I declare before the Trinity, if the heavens were to fall down upon the surface of the earth, that those three Colmans would raise them up again with their hands to their natural station.' Then every one of the saints of Ireland thought little of his own strength in comparison with that testimony which Colum Cille had given of them. Hence the saints of Ireland besought the three Colmans for a covenant; and they consented to make that

friú 7 donīther an cotach iarsin hi fiadnaisi Coluim Chille, co fil ōsin alle cotach a manach-som fri naomaib hĒirenn .i. do neoch dīb tarraid an mōrdāil Droma Ceta cettus.

53. [I]n fecht *immurgu* tāinic Colmān mac Lūachāin co Laid, 5 is ann robói Conchraid epscop hi Tír an Dísirt ara chind. Ōtechūala iārum guth cluice Colmáin meic Lūachāin tānice chuici 7 isbert fris : ‘ Mochean duit, a Cholmāin, is duit fogēna an fid-sa co brāth .i. Fid Dorchæ 7 fogēnam-ne co brāth. Dorōnad tra amlaid-sin 7 robái Conchraid iarsin ac Colmān mar cach ndeiscīpal acci. Arale fecht 10 and faomaid umalōitt do dēnum do Cholmān 7 da manchaib archena .i. bith ac a manchaib 7 aci buddēin ac a ndamaib 7 robói ré fotta acu .i. hi Clūain Dam 7 is de-sin aderar Clūain Dam ōsin alle ria.

54. Araile fecht ann *immurgu* gatar dam dīb ō Chonchraid. Luitth Conchraid ina lurge 7 a chloce ina lāim 7 cech hūair not[h]ēged dia 15 lurge nobenad a chloge aigci 7 dorōnsatar amlaid-sin co rāngcatar Caill Cellān hi Feraib Tulach 7 is ann sin robáttur (fo. 83a1) na merligh ac fennad a doim ar a chind 7 cuinchis Conchraid forru hé 7 doberatt na merlig dō hé 7 atbert an clērech friss : ‘ Is cett duit ērgi.’ Ro ērig an dam focétōir. Ōteconncatar na meirlig sin fōbrait 20 slēchtain dō. ‘ Ac,’ ar Conchraid, ‘ slēchtaid dom aitīn .i. do C[h]olmān.’ Slēchtaid iarsin do Cholmán 7 doberatt a manchine dō co brāth. Isbert Colmán fri Conchraid : ‘ Geb inatt ale hi fecht sa.’ ‘ Cuin[d]ig dano inat tighi dam-sa for Conall, co ndernar cill ann 7 fogēnam-ne duit ann co brāth.’ Dorōnad amlaid-sin 7 doratt Conall 25 inatt tighi do Cholmán mac Lūachāin, conid de isberar Tech Colmáin i n-ūachtur Fer Tulach. Bennachatt malle an cill-sin 7 sáoratt ar císs flatha hí. 7 fācebaidh Colmán Conchraidh inti fria lāim, conid la Colmān hí ósin alle. 7 iar foirinn aizi dano comad la Colmán notísad hille Conchraid 7 nāch ar a chind robói hi (*sic*) abus etir hé 7 comad iar 30 ndul adíu nogabad Tír an Dísirt. 7 isbert Colmán : ‘ Ní cett lind do

covenant with them. And thereupon in the presence of Colum Cille the covenant is made, so that thenceforward there is a covenant of their monks with the saints of Ireland, viz. with all those who had come to the great gathering of Druim Cet.

53. However when Colman son of Luachan came to Lann, bishop Conchraid was there in Tir an Disirt before him. Then when he heard the sound of Colman's bell he came towards him¹ and said to him: 'Welcome to thee, Colman! This wood shall serve thee till Doom, even Fid Dorcha, and we shall serve thee till Doom.' Thus then it was done, and thereupon Conchraid stayed with Colman like any other disciple. On a certain occasion he agrees to do homage to Colman and his monks, viz. his monks and he himself to be with² their oxen. And he was a long time with them in Cluain Dam, and hence it has been called Cluain Dam (Meadow of Oxen) ever since.

54. Now on one occasion one of those oxen is stolen from Conchraid. He went upon its track with his bell in his hand, and each time he went off its track his bell sounded,³ and so they continued until they reached Caill Cellan in Fartullagh. And there he came upon the thieves skinning his ox. And Conchraid demanded it of them and the thieves gave it to him. And the cleric said to it: 'It is permitted to thee to rise.' Forthwith the ox rose up. When the thieves saw that they are going to prostrate themselves before him. 'No,' said Conchraid, 'prostrate yourselves before my beloved tutor, even Colman.' To Colman then they prostrate themselves and give their services till Doom. Said Colman to Conchraid: 'Now choose another place!' 'Then ask the site of a house for me of Conall so that I may build a church there, and we shall serve thee in it till Doom.' Thus it was done, and Conall gave the site of a house to Colman son of Luachan, whence Colman's House in Upper Fartullagh is so named. That church they bless together; and they free it from the chieftain's tax. And Colman leaves Conchraid in it as his substitute, so that it has belonged to Colman from that time onward. According to others Conchraid came thither with Colman and was not already there before him; and it was after going thence that he set up in Tir in Disirt. And Colman said: 'We do not permit thee to be there,

¹ Or, perhaps, 'towards it.'

² i.e. to take charge of.

³ Literally, 'used to strike.'

beith ann-sin, a Chonchraid,' conid ann sin rochuinidh inatt for Conall 7 atberatt arale in clogc robōi hi lāim Conchraidh ar lurge a daim, issé fil a Clúain Mescān hi nUlltaib. 7 issed dogairther de bēus cloce na damraide Cholmáin.

- 5 55. Fecht dano tānice rechtaire Conaill meic Suibne co Lūachān do chuinch[i] d] biatta fair 7 nī raba ac Lūachān acht aonchriathar grāin eorna 7 atbert: 'Nī fil acaindi a cuinc[h]id fair.' Issed *immurgu* roráid an rechtaire co cuirfidiss iatt ule hi muir nó a ten, mane fagbadis .iii. cét bargaen cruthnechta cona tarsannimme 7 lomma.
- 10 7 isbert Colmán: 'Is cett duit an talam dot slucud' 7 rosluic an talam fochétóir an rechtaire ac dol día chosāitt dochum a t[h]igerna co filett ic *predugud*¹ 'na cenn ōsin alle 7 gabaid ar *teched*² ōtchonnaire sin 7 gabaid an slóg ule 7 asbert: 'Mairg (fo. 83a2) do thoimēla do bíadh, a Cholmáin, 7 ní sinne thomēlas.' 7 ba hatach n-uile
- 15 ac cách día chéle díb fria ré fotta iarsin, conid 'aided Chonmind³ [d]ot brith,' amail rosluicc talam Lægaire ar amrē[i]r Páttraice.

56. Isbert *immurgu* a mǣthair fri Colmán: 'A meic maith, congain leind, ar ataam a ndocumal mōr.' Luid Colmán don muilenn 7 a bolge fair, amail rogab Colum Cille an blog⁴ fair don c[h]loich fil isin
- 20 pronntig hi n-Í .i. Mǣlblátha a ainm-séin 7 sonus for each mbíud bíss fuirre. Bói dano arbar Conaill fon muilenn ar a chiund 7 cruthnecht ēside.⁵ Asbert Colmán a scor reme, ar robói sodethbir aci 7 ní derna an rechtaire fair. 'Tabair-siu ind iarum,' ar an clēirech, '7 dobēramne don leth ale 7 rondfid Día dūnn.' Dorōnsat amlaid-sin 7 dorat
- 25 Colmán a lā[i]mh ind-agaid an muilind 7 sōais reime ar tuáthbel, conid Muilenn Cerr ōsin alle hē co bráth. 7 clōemchōidh Día na harbandæ, conid cruthnecht la Colmán 7 éorna lasin rechtaire. Romórad dano ainm Dē 7 Colmáin triasin firt.

57. Antan dano doriacht Colmán ōn áth gusan muilenn buddes

¹ *p̃dugud* ms.

² *tethed* ms.

³ *aḡ oṃd* ms.

⁴ leg. bolg.

⁵ *iside* no *e(side)* ms.

Conchraid,' so that it was then he asked a site of Conall. And some say that the bell which was in Conchraid's hand as he tracked his ox is that which is in Cluain Mescan in Ulster. And it is still called the bell of Colman's oxen.

55. Again, upon a certain time the steward of Conall son of Suibne came to Luachan to demand victuals of him. And Luachan had but one sieve of barley-seed; and he said: 'We have not got what you demand of him.' But the steward said that they would all be put into the sea or fire unless they found three hundred wheaten cakes with their condiment of butter and milk. And Colman said: 'It is permitted to thee to be swallowed up by the earth!' And forthwith the earth swallowed the steward as he went towards his lord to stir him up against Colman, so that ever since hounds¹ have been . . . ing on his head. And when he saw that he began to flee,² and [dread] seized all the people; and they said: 'Woe to him who shall consume thy food, Colman; and 'tis not we who shall consume it.' And for a long time afterwards it was a form of cursing³ one another among them, viz. 'May the death of Cú Mend carry thee off!' as the earth swallowed Loegaire when he was disobedient to Patrick.

56. However, his mother said to Colman: 'My good son, help us, for we are in a great plight.' Colman went to the mill with his sack upon him, as Colum Cille took the sack upon him to the stone which is in the refectory at Iona⁴ (Maelblatha is its name, and there is luck upon every food that is upon it). Now on his arrival there was Conall's corn under the mill and it was wheat. Colman ordered it to cease, for he was in great haste (?); but the steward would not do it at his bidding. 'Then put it in,' said the cleric, 'and we will put (ours in) on this side, and God will divide for us.' They did thus, and Colman put his hand against the mill and turned it lefthandwise, so that thenceforward it has been Mullingar (Wry Mill). And God exchanged the corn so that Colman had wheat and the steward barley. So God's name and Colman's were magnified through the miracle.

57. Now when Colman came from the ford to the mill southward

¹ Or perhaps 'wolves.'

² Here the original is evidently defective. It is not clear to whom 'he' refers.

³ Literally, 'a prayer of evil.'

⁴ See *Liber Hymnorum*², i., p. 62; but the stone is there called Blathnat.

doruácht cuigci Crīst fēin a riehtt claim do fromad a t[h]rōcaire 7 cuine[h]is mām ar Día fair. ‘Bec ar Día’ ar Colmān, ‘an coibēs sin’ 7 dobir dó mām mór assin tēig. ‘Mām ele dam ar Día!’ ar an clam. Dobir-sium dó 7 dognítt tra fon cuma-sin a g[c]éin robí a bec
 5 isan bulge 7 dobir Colmān bendacht la arbar don lobar. Tic Colmān ūada iarsin. Congraid an clam ēisim for cūlu 7 dobir in arbar uile dó 7 a bendacht lais, amail tānige Crīst co Martan dia fagh[d]e ima brat 7 dorat Martan dó a leth 7 a leth ele imme fēin 7 dia cuinched¹ uile dosbera[d] Martan dó.

- 10 58. Luid-sium reme dia thig 7 lēcis a bolge ar lár. ‘A meic inmain,’ ol a máthair, ‘is bece an bolge-sa 7 is mór an forcongra 7 is doilig rí do bíathad-de.’ ‘Dēna-sa in (fo. 83b1) fuine immáin,’ ar ēsium, ‘7 dobēra Día ní isin bolge,’ amail atbert Brigitt fri mnaói an dru[a]d 7 ní raibi aici-siu acht ma[d] torad co leth innamá 7 dobered
 15 Brigitt leth toraid *cecha* huáre asin chulud corbo lān ule an rúsc imme. Is amlaid sin tucc Día sonus for beccān bíd. Rofonta iarum .iii. cét bairgen assin bulge 7 ba lán bēus. ‘Caidhi an t-annlonn buddechtsa?’ ol a máthair. ‘Ar ní fil lem-sa acht bleghan áonbó.’² ‘Dobēra Día bal³ fair-sin,’ ar ēsium, ‘7 maistīr-siu hé namá.’
 20 Dorōnad amlaid 7 tānicc anlonn tri cét bargen de. ‘Caidhi dano bfechtsa,’ ol an máthair, ‘loimm dingmāla rīg lēu-sein?’ Benna-chais iarum an mbláthaig 7 ticc eisti gruth mór la cech mbairgein. Bendachais dano an medg iarum 7 doní céo lomma de. ‘Caidhi dano buddechtsa each fóra mbērthar an biad-sa don rīg? ar ní fil acaindi
 25 hé cettus.’ Cocūaladar iarum an n-oss allaid a Tulaig ind Oiss. ‘Roba chett donn oss doní so,’ ol Colmān, ‘cid hé nonbera.’ Tige tra an oss cona elet 7 laighitt ina fiadnaisi 7 doberar fén forru iarum 7 an biad fair co Dún Brí anal[l]a, amail tāncatar na dā anmanna allaid do imarchur cuirp Pātraic dia chill antan roba marb hé.
 30 Amail atconncatar na slūaigh⁴ anní sin, beratt fis co Conall 7 isberatt: ‘Na hallta arna beratt do choin-siu nā do eich hitātt ac

¹ cuineid MS.² áonbói MS.³ bál MS.⁴ sluaidh MS.

Christ Himself came to him in the shape of a leper to test his mercifulness, and asked a handful of him for God's sake. 'That much were little for God's sake,' said Colman; and he gives him a large handful out of the sack. 'Another handful to me for God's sake!' says the leper. He gives it him, and thus they continue while there was anything in the sack, and Colman bestows a blessing with the meal upon the leper. Thereupon Colman went from him. The leper calls him back, and gives him all the meal and his blessing with him, as Christ came to Martin to ask him for his mantle, and Martin gave Him half of it, and the other half about himself, and had He asked for the whole, Martin would have given it to Him.

58. He went onward to his house and set the sack upon the floor. 'My dear son,' says his mother, 'that sack is small and the behest is great; and it is hard to feed a king therefrom.' 'Only begin to bake,' says he, 'and God will put something into the sack'; as Brigit said to the druid's wife¹ when she had but the making of one churning and a half, and Brigit brought half the making of her churning every time out of the store-house until the whole hamper was full of butter. Thus did God bless a little food. Then three-hundred cakes were baked from the sack, and it was still full. 'Where is the condiment now?' says his mother, 'for I have nought but the milking of one cow.' 'God will increase it,' says he, 'and do thou only churn it.' So it was done; and there came condiment for three hundred cakes out of it. 'Where now,' says the mother, 'is a drink worthy of a king with those things?' So he blessed the buttermilk, and out of it came a mass of curds for every cake. He likewise blessed the whey and it becomes milk. 'Where now is a horse upon which this food may be carried to the king? for we have not got one.' Then they heard a stag in Tulach ind Oiss. 'It is permitted to the stag which makes this noise,' says Colman, 'to carry it.' So the stag came with its hind, and they lie down before them, and then a cart is put upon them and the food upon that, (and it is carried) to Dun Bri, as the two wild animals came to convey Patrick's body to the church when he had died.² When the hosts saw that, they report it to Conall, saying: 'The wild

¹ See Stokes, 'Lives of Saints from the Book of Lismore,' p. 187.

² See *ibid.*, p. 167.

fognum do Cholmān díā ndeōin fēin.¹ Gabais iarum Conall 7 fōbrais daul for teched.¹ Lenaitt² iarum an dias don c[h]olcaid 7 lenaid an coleaid do lár 7 síabartar a baill imme 7 tuitid in dūn dia lethbulge, amail rotuit Clænraith Temrach ar amrē[i]r Pātraice inti.
 5 Ar is a n-aimsir Lægaire meic Nēill rotuit an rāith 7 a n-aimsir Pātra[i]gc 7 ní hí breth na glaisne do mill hí.

59. (fo. 83b2) Dorūacht iarum Colmān chuici 7 isbert: 'Bíad lem-sa duit sunn, a Chonaill.' 'Misi dobēra bíathad duit-siu' ol Conall, 'fechtsa co bráth 7 ní tusa dobēra dam-sa nā fer t' inaid.'
 10 Slēchtais iarum Conall do Cholmān 7 atbert fris: 'Do rīar fēin duit, a Cholmáin, 7 cabair mē don dīchumang-sa.' 'Abair fēin,' ol Colmān, 'an rīar hí sin.' 'A ndún-sa tra duit' ar Conall, 'cona muilenn 7 an sruth-so thíss,' conad ī Muilenn Déa 7 a carad éisc laiss. Rofoillsiged tra do Arnāin mac Eogain sein 7 do Ulltan 7 do Mac Líáce 7 doratsat
 15 céo mór atūaid 7 anair do c[h]leith an tíre fair. 'Atbert Colmān mac Lūachāin iarum: 'Arnán 7 Ulltan 7 Mac Líage dober dam-sa an céo-sa ar ule rium 7 bid dōib-sium a olc. Bid mōin 7 mothar a fer-anna-som³ co bráth 7 bid fáss a cella 7 bid iatt a sinnaich a sacairt assin amach 7 bid iatt a clērig a coín allta 7 bid⁴ fir lāma dergi ina
 20 suidedaib apad 7 bid do c[h]ellaib elib greim a manach co bráth. Nī réil dam-sa radarc abfechtsa,' ar Colmān, 'acht dá bale namá .i. Bordgal 7 Lemchaill.' 'Bit sein acat-sa,' ar Conall, '7 tog fēin .x. uii. bale léo sein isin tūaith-siu a filim-si 7 sir hī' .i. i nUib Tigernāin. Is andsin rochuinig Conall for Cholmān mac Lūachāin inad dūine do
 25 bendachad dō-som iar mbrith a dūine úad, co n-ebert Colmán: 'Tēt lim iarum 7 bendachfad dún bus ferr duit-siu.' Tīagatt malle ro Ruba Conaill ar ule fria hArnān 7 fri hUlltan béus .i. cumad echrais con 7 gilla an dūine a cell-som co bráth.

60. Dobir tra Colmán mac Lūachāin tí da bachaill timchell an
 30 ruba-sein 7 facbaid Colmán būaid creiche an[n] 7 būaid slūaigid 7

¹ tethed ms.² i.e. lenaid³ funannannasom ms.⁴ leg. bit, as in l. 19.

animals which neither thy hounds nor thy horses can overtake are serving Colman of their own will.' Then [fear]¹ seized Conall, and he attempted to flee. Then the point of the sword cleaves to the quilt, and the quilt cleaves to the floor, and his limbs become distorted, and the fortress falls² as the Sloping Fort of Tara fell when Patrick met with disobedience in it. For it is in the time of Loegaire son of Niall that the fort fell, and in the time of Patrick, and it was not the judgment of the woad that destroyed it.³

59. Then Colman came to him and said: 'Here I have food for thee, Conall.' 'Tis I that will give food to thee till Doom,' said Conall, 'and neither thou nor thy successor shall give it to me.' Then Conall prostrated himself to Colman and said to him: 'Thy own will to thee, Colman, and help me out of this strait!' 'Say thyself,' said Colman, 'what it is to be.' 'This fort to thee,' said Conall, 'with its mill and the river below.' So that is Muilenn Dee and its fish-weir with it. Then that was made known to Arnán son of Eogan and to Ultan and to Mac Liag; and they caused a great mist from the north and east to hide the land from him. Then Colman son of Luachan said: 'Arnán and Ultan and Mac Liag cause this mist to spite me; but its evil will fall upon them. Their lands will be bog and wilderness till Doom and their churches will be waste; and henceforth foxes shall be their priests, and their clerics shall be wolves, and red-handed men shall be in their abbots' seats, and sway over their monks shall belong to other churches till Doom. My sight is not clear now,' said Colman; '(I see) but two places, Bordgal and Lemchaill.' 'They shall be thine,' said Conall, 'and choose thyself seventeen steadings with them in this tribe in which I am, and search it,'⁴ viz., in Húi Thigernain. 'Tis then Conall asked of Colman son of Luachan to bless the site of a fortress for him after his fortress had been taken from him; and Colman said: 'Come with me then and I will bless a better fortress for thee.' Together they go to Ruba Conaill to spite Arnán and Ultan, so that their church might be a passage for the hounds and attendants of the fortress for ever.

60. Then Colman son of Luachan makes a circle with his staff around that brake, and leaves as a blessing on it triumph of raid and

¹ A word like *uamun* is omitted.

² *dia lethbulgc* is obscure to me.

³ See O'Grady, *Silva Gadelica* ii., p. 288, and *Dindsenchas*, 1, § 35 (Rev. Celt. xii., p. 288).

⁴ Probably corrupt.

būaid comairle ann co bráth. Asbert *immurgu* Conall (fo. 84a1) fri Colmán mac Lūacháin: 'Is maith sin, a c[h]lēirig, 7 bó *cecha* gabāla duit-si díb-sin 7 ech 7 *erriud* *cecha* slūaigidh¹ 7 dechmad cech bíd dogrēs sund lais duit.' 'Sonus bíd dano ann-som,' ar Colmán.

5 61. Tēitt iarum siar a nŪib Tigernāin co hŪachtur Comart[h]a 7 doní cill annsein 7 fóid an oidchi-sin 7 doní affrind indti iarnabárach 7 nī rabi cloge aieci fri bēim ēitsechta a affrinn, conid andsin rotelged dō-som do neim an findfaidech Colmāin meic Lūachāin, co fil āit a beōil isin c[h]loich fóss ann. Robenad iarum an cloc-sin acu. An
10 t-usce *immurgu* tuccad dō-som asan sruth, rodoirt Colmān hē asin cluge ar lār na cille himmuich, conid tiprē fīrusci ósin hille hí. 7 romōrad ainm Dé 7 Colmāin triasan firt-sin 7 is sār an chell²-sin ar císs rīg ōsin alle.

62. Togaid³ iarum Tír Fræch 7 Tír Mór 7 Bale Ū Dungalān 7
15 Ū Lotrachān 7 Bale Ū Fothatān 7 Duma Bolge 7 Bale Ū Dīmān 7 Less na Findan 7 Indsi Conchada cona Cnuc Domnallān 7 rāthanna ele cona secht *dēc* lēo-som. Dobert Conall dō-som a sāire do brathturib a senathar co bráth re tæb-sin amail doratt Domnall mac Āeda meic Ainmirech reme so. Luid iarum Colmān co Cill Bic co fōilti móir
20 7 biad lais iterum 7 ní dlegar do Ūib Gusān nó d'Ōib Tigernān biathad rīg Midi 'sin croind-si acht a Ruba Conaill namā 7 nī dlegar bēus coindmed do dēnum asin c[h]roind-si forru acht i ngnesta a Ruba Conaill immach 7 isat lía a mbaile særa oldātt a mbaledhae dæra 7 nī
25 dlegar a mairt gemre[i]d nó a mbiad corgais do c[h]aithem a n-inad ele acht a Ruba Conaill 7 dligid Ū Gusān cáin a deorad 7 lethc[h]āin urrad ó rīg Midhi. Dligid *immurgu* comarba Colmāin (fo. 84a2) each 7 *erriud* cech rīg gebus rīgi Ū Tigernān⁴ dogrēs 7 bith for a lethlāim. A meth nō a trucha, mana tarda dó.

63. [A]raile dano fecht tānice Ethgen mac Tigernān meic Āeda
30 Slāngi meic Diarmata meic Cerbaill meic Fergusa meic Conaill Cremthainne meic Nēill Nōigiallaig chuici 7 dobert a manchine dó co

¹ sl^h edh ms.² cill ms.³ togeaid ms.⁴ 7 add. ms.

of hosting and of counsel till Doom. Conall, however, said to Colman : ' That is good, cleric ; and thou shalt have a cow from every capture, and a horse and a dress from every hosting, and with it tithes of every food here always.' ' Luck of food here also ! ' saith Colman.

61. Then he goes westward into the land of Ui Thigernain to Uachtor Comartha, and there builds a church, and sleeps that night, and on the morrow celebrates mass in it. And he had no bell with him to sound (the summons for) hearing his mass, so that then the Finnfaidech of Colman mac Luachain was sent down to him from heaven, and the mark of its rim is still there in the stone. So the bell was struck by them. The water, however, which was brought to him out of the river Colman spilt from the bell upon the ground of the church without, so that thenceforth it has been a spring of fresh water. And God's name and Colman's were magnified by that miracle. And that church has been exempt from the king's taxes from that time till now.

62. Then he chooses Tír Fráich and Tír Mór and Baile Ua Dungalén and Ua Lothrachan and Baile Ua Fothatan and Duma Bolg and Baile Ua Diman and Less na Findan and Inis Conchada with Cnoc Domnallan, and other raths up to seventeen with them. Conall granted him their freedom from the brothers of his grandfather till Doom, as Domnall son of Aed, son of Ainmire had done before. Then Colman went to Cell Bec, where he had again great welcome and food. And neither the Ui Gusan nor the Ui Thigernan are obliged to provision the King of Meath in Cró-inis, but only in Ruba Conaill ; nor yet should troops be billeted upon them in Cró-inis, except what . . . out from Ruba Conaill. And their free steadings are more numerous than their unfree steadings. And their winter-beef or their lenten food should not be consumed in any other place than Ruba Conaill. And the chief of the Ui Gusan is entitled to the tax of the strangers in the tribe, and half the tax of tribesmen from the King of Meath. The coarb of Colman, however, is entitled to a horse and dress from every king who takes the kingship of Ui Thigernain always, and to a seat by his side. Unless he give that to him he shall decay or die early.

63. Now at a certain time Ethgen son of Tigernan, son of Aed Sláne, son of Diarmait, son of Cerball, son of Fergus, son of Conall Cremthainne, son of Niall of the Nine Hostages, came to him and

bráth 7 a ingen chuici do léigind lais .i. Rōnat ingen Ethgein. 7 isí fil
 hi cill Ú Muca tís 7 la Colmán hī sein ō griun co nem 7 a cendacht
 dogrēs 7 miach cech arba eisti isin cargus erraig cecha bliadua. 7 dobert
 immurgu Colmán dō-som bale cech meic dia maccaib ar manchine co
 5 bráth. 7 isbert Colmán : ‘Antí díb so impóbas oram-sæ, ní bía uáid
 nech a rígi a tuáithe co bráth 7 iffrind is gardius sægail dó.’ Isbert
 Colmán bēus : ‘Nī raib uáid acht cairem¹ 7 cirmaire nó nech bed
 fiú iad.’

64. [A]raile fecht dano luid rechtaire Ūa nAirmedaig² .i. Mælodrāin
 10 mac Faillēin ēsiein 7 slēchtais do Cholmán mac Lūachāin 7 dobered
 almsana imda bíd 7 étaig dó 7 ba holec la Conall sin 7 ro cumrig
 Mælodrān triitt-sin. Ō rochūala immurgu Colmán mac Lūachāin sin.
 luid tri firu *dēc* dia chuinchid. 7 ō rānice Port na hIndsi, asbert
 Conall nach bertha ethar chuigci etir imach 7 isbert Colmán : ‘Comtrēn
 15 an Coimdiu for usci 7 for talmain 7 mad tol lais ar mbádud-ne is cet
 linne a c[h]et-som. 7 bennachais Colmán an loch 7 būailis reme hé
 cona bachaill 7 andarleo ba céo solusta hé 7 lotar cosaib tíрма inund
 .i. amail dochuáid Maóisi mac Amrae tria Muir Rūaid 7 a p[h]opul
 ana diáid.

20 65. Ō atēuas immurgu do Chonall annísín, asbert fria muindtir :
 ‘Cid bé uáib ērges ría Colmán athrígfaigther asa ferann 7 nī faigbe
 (fo. 84b1) an inatt-sin co bráth.’ Ō rosiacht Colmán immurgu astech,
 roērig Flann mac Onchon meic Sārān .iii. fir *dēc* ale, acht namá dalta
 Flaind, ní ērracht *side* rempu etir. Conid and asbert Colmán meth
 25 for dalta Ūa Flaind. mane bett fo screpul óir dó-*side* cach dalta ar
 chena. 7 ispert immurgu Colmán na ronda-sa síis :

‘Fland mac Onchon dam-sa is cara,
 blas an buga as ní raga.

¹ cairem MS.

² nahairmedaig MS.

granted him service till Doom; and he brought his daughter to read with him, even Ronat daughter of Ethgen. It is she who lies buried in the church of Ui Muca below, and it belongs to Colman from ground to sky, and his is the headship always. And every year a bushel of every kind of corn from it at lent in the spring. And in consideration of [this] service Colman gave him a steading for every one of his sons till Doom. And Colman said: 'Any one of them who shall turn on me, he shall have no issue to be kings of his tribe till Doom, and hell and shortness of life to him!' Colman said further: 'May none spring from him but shoe-makers and comb-makers, or people of that kind!'

64. At a certain time again the steward of the Ui Airmedaig, Maelodran son of Faillen, went and prostrated himself to Colman son of Luachan; and he would bring him many alms of food and dress. And Conall was angry thereat and put Maelodran in fetters for it. However, when Colman heard that, he went with thirteen men to seek him. And when he had come to Port na hInse, Conall said that no boat should be brought out to him. And Colman said: 'The Lord is equally powerful upon water and land, and if He wills that we be drowned, His will is our will.' And Colman blessed the lake and struck it before him with his staff. And it seemed to them that it was shining mist, and they went across with dry feet as Moses the son of Amram went through the Red Sea with his people behind him.

65. However, when Conall was told this he said to his people: 'Whoever of you rises before Colman will be expelled¹ out of the land, nor shall he get that place² till Doom.' But when Colman came into the house Flann son of Onchú, son of Saran, rose up with thirteen other men, all except only Flann's foster-son who did not rise up before them³ at all. Then Colman pronounced [sentence of] decay upon the foster-sons of Flann's descendants, unless every foster-son would pay him his scruple of gold. And Colman spoke the following quatrains:

· Flann son of Onchú is my friend,
the flavour of the hyacinth shall never go out of him.

¹ Literally 'unkinged, dethroned.'

² i.e. the kingship.

³ before Colman and his company.

Lann na ferann nach fann fuidhell,
na can Conall air nī cuirenn.

An lín d' feraib atracht remonn
bett hi ferann úa[d] iar Conall.

5 Tri fir *deac* trial[l]ais tromsnīm,
grāin cē[i]tt chomlā[i]n fair fan comlín.

Búaid na fagla ort tria chaiti,
nī bīa ruici¹ nō ēge aigci.

10 Nī tæť raindi breth mo raind-si,
ēcc fom c[h]oim-si duit, a Flainn-si.' Fland.

66. Bendachais hē amlaid-sin 7 isbert: 'Fer lept[h]a rīg ūait co brāth ōndíu immach.' Rochuinig iarum Colmán mac Lūachāin Mælodrān a geimel dó 7 fēimdhidh ō Chonall. Isbert *immurgu* Colmán: 'An bale i mbéo-sa im iarmērgi indnocht, is ann bīas
15 Mælodrán.' 'Ní ba briathar c[h]lēirig sein,' ar Conall. Brúid iarum Mælodrān a slabradha an aidchi-sin 7 éláid co Laind. Tānice *immurgu* Conall iarnabárach 'na díaid co Laind 7 atpert: 'Tabair dam mo chimid, a Cholmáin!' 'Ragaid duit aire cétus,' ar Colmán, 'rígi hĒrend duit fēin 7 dot chiniud co brāth.' 'Nī glic sin,' ar
20 Conall. 'Cía ele gēbus rígi hĒrenn acht mo chined-si?' 'Ragaid nem duit fēin,' ar Colmán, '7 nem d' fir t'inaid co brāth.' 'Ac,' ar Conall, 'sāeilim nem ceña.' 'Tabair dam-sa 7 d' fir mo chineōil nem,' ar an cimid, '7 is ceatt (fo. 84b2) leam mo marbad.' 'Mad ferr lat élūd ass slán,' ar Colmán, 'ragha 7 nī chungabat renna ní duit.'
25 Ac,' ar Mælodrán. 'Tabair do c[h]enn fom choim,' ar Colmán. tuc-som amlaid 7 rofaillsigit dó iarum uile fochraici nemi 7

'Lann of the lands, no feeble remnant,
what Conall utters does not disturb it.

The number of men who rose up before us
shall reign¹ of his descendants² in the land after Conall.

Thirteen men who dared heavy trouble,—
the terror of a full hundred upon him with that number.³

Triumph of the spoil upon thee through . . .
neither shame nor death shall be his.

The judgment of my verse does not come against us,
thou shalt die under my cloak, O Flann.'

66. Thus he blessed him and said: 'A king's bed-fellow⁴ shall spring from thee from to-day till Doom.' Then Colman demanded Maelodran to be released for him, but did not obtain it from Conall. However, Colman said: 'Wherever I shall be at nocturns to-night, there Maelodran will be.' 'That is not the word of a cleric,' said Conall. That night Maelodran breaks his chains and escapes to Lann. However, on the morrow Conall came after him to Lann and said: 'Give me my prisoner, Colman!' 'Thou shalt have instead of him the Kingship of Ireland for thyself and for thy offspring till Doom,' said Colman. 'That is not sensible,' said Conall. 'Who else shall hold the Kingship of Ireland but my offspring?' 'Thou shalt have heaven for thyself,' said Colman, 'and heaven to thy successors till Doom.' 'No,' said Conall, 'I am looking forward to heaven as it is.' 'Grant heaven to me and to each representative of my descendants,'⁵ said the prisoner, 'and I submit to being killed.' 'If thou prefer to escape safe,' said Colman, 'thou shalt go, and spears will not be able to do aught to thee.' 'No,' said Maelodran. 'Put thy head under my cloak!' said Colman. And he put it there,

¹ Literally, 'be.'

² Literally, 'from him.'

³ i.e. Flann and the thirteen shall strike terror into the enemy as if they were a hundred.

⁴ To share the same bed with the king was a great honour. So Stevenson makes a servant say in *Catriona*: 'I think Prestongrange is gane gyte. He'll have James More in bed with him next.'

⁵ Literally, 'to the man of my race.'

atconnaire Colmán mac Lúacháin ar a chind tall ie faóilti fris, conid de ispert Mælodrán :

67! 'Atchīu-sa' ar an cuimreachtaig, 'gnīm is amrai lib,
in Colmán fil acaib-si ar mo chind-sa ar nim.

5 Mocholmōce an t-orduit[h]i co n-imatt a raith,
nīmt[h]a a dechmad d' indisiu nech doní do maith.

As ūasal a c[h]umachta, forragart mōr salm
fri hindarba plāg¹-tedmann, iri tathbeōud marb.

10 A chrābud², a umalōitt cia rādim nach sel,
is lān d' orttan, amra sin, ó t[h]alam co nem.

Dia tæthsad nem for an lár co nā dlig (?) a rún,
notogébad næmCholmán 'na sosad for cúl.

Diamā[d] lem uile an bith cé cona rīgi innú,
nosrīrīnd ar imchisin ina flatha atc[h]íu.' A.

15 68. Romarbad iarum Mælodrán a ndorus relgei Colmán meic
Lúacháin, conid hé cētna marb roadnacht ac Laind. Rofergeaidhi
immurgu Colmán hi cinaid a sárait[h]i 7 dorat a agaid súass cech
dírech fri muindtir neime 7 atpert iar cēin móir co toirsi 7 co n-allus
de : 'Diamad chett la mac na hingenine, is cet lem-sa in inis út asa
20 tēncais dom sárugud do dol fon loch co brāth. A eich immurgu 7 a
carpait búada, is cett dōibsin talam dia slucud cech airm hi filett.' 7
dorōnad amlaid-sin foc[h]étóir.

69. Luid immurgu Conall iarnabārach do marbad Colmáin meic
Lúacháin a cinaid a muindtiri. Rofoillsiged tra sin do Cholmán 7
25 atfēt fri muindtir³ : 'Sær-sa' ar iatt-sin, 'sinne fair, ar at tūailgne
tú sin do dénam.' Sēnaid iarum Colmán an ær 7 tige céo.
(fo. 85a1) Sēnaid iarum Colmán an ær 7 tige céo⁴ ann iarsin
do nim 7 doluid an rí for merugud o Loch Aindind co Tech Natfrāich i
mBregha[ib]. Andarleis is do Laind tånige 7 andarléo dano ba hé

¹ plad ms.² cradbud ms.³ muindter ms.⁴ Repeated in ms.

and then all the rewards of heaven were revealed to him, and he saw Colman son of Luachan awaiting him yonder and bidding him welcome. Hence Maelodran said :

67. 'I see,' said the fettered one—'a thing most wonderful to you—this Colman, who is (here) with you, awaiting me in Heaven.

Mocholmóc¹ the dignified with all his bounty,
I cannot tell a tithe of all the good he does.

Noble is his power, he has prescribed many psalms
for ousting plagues of pestilences, for resuscitating the dead.

His piety, his humility, though I speak of it at all times—
all that is between earth and heaven is full of dignity—marvellous
that!

If heaven should fall upon earth so that not . . . its mystery,
holy Colman would lift it back into its station.

If this whole world were mine with its kingship this day,
I should barter it for beholding the Kingdom I see.'

68. Then Maelodran was killed in front of the cemetery of Colman son of Luachan, so that he is the first dead person buried at Lann. Colman, however, grew angry on account of having been outraged, and he lifted his face straight towards the heavenly host, and after a long time he said sadly and perspiring : 'If the Son of the Maiden were to allow it, yonder island out of which thou hast come to outrage me has leave to sink down into the lake till Doom. Its horses, however, and its victorious chariots—the earth has leave to swallow them up wherever they are.' And thus it happened forthwith.

69. On the morrow, however, Conall went in order to slay Colman son of Luachan in revenge for his people. Now that was revealed to Colman, and he tells it to his people. 'Save us from him,' said they, 'for thou art able to do that.' So Colman blessed the air; and thereupon a mist came from heaven, and the king went wandering astray from Loch Ennell to Tech Nadfraích in Bregia.² It seemed to him that he had come to Lann, and it further seemed to them³ that

¹ A pet form of the name Colmán. ² See the Annals of Ulster, A.D. 634.

³ i.e. to him and his companions.

Loch Aindind an Bōann i mBregha[1b]. Tāngattur immurgu meic Aeda Sláne an aidchi-sin eugci .i. Blathmac 7 Dīarmait 7 Cernach Sotal a thrī meic-sein. Dias immurgu díb-sein rogab rígi Temrach .i. Blathmac 7 Dīarmait 7 rogabsat tech air 7 romarbsat ár a muindtiri
 5 isin tich 7 ēluid fēin im-murbach na Bōnne 7 a ndabaig tucad hé 7 bél dabcha ele 'na bél-si anúas 7 rosráoined iatt amach iarsin, co fūair Maelumæ mac Forannāin meic Aeda Find meic Mane, id est, manach Colmāin meic Lūachāin hé 7 mac brāthar a seanathar 7 marbais hé ae Lis Dochuind a cinaidh¹ sáraigt[h]i Colmāin imon cimidh .i.
 10 Mælodrán, conid ann asbert Conall: 'Cach rí gēbus Temraig am díaidh-si dom dīgail-si fort .i. rop tú elegæ rígi Temræ co bráth.²'

70. Tāinige iarum Mæluma co Colmán 7 tāsge an sceōil less, feib dorōnad uile an sgél. Asbert immurgu Colmán fris-sim: 'Búaid n-échtā 7 áithesa for fer th'inaid 7 cen a marbad ind 7 ní muirfidter
 15 nech ele úait a ndīgail Conaill co bráth 7 gurab ó fer t'inaidh goires gairm rígi Temrach co bráth .i. a menmæ fri hĒrinn ósin amach 7 menmæ hĒrenn friss, acht go rogairther gairm rígi de (.i. rígi 7 airechus hĒrenn duit, a rí.' 'Uoderge(?) ort-sa,' ol an rí .i. ac tabairt urchair dó, 'an tugais Conall Guthbind let?' Ocus is amlaid dlegar
 20 sin: an rí do buth³ a mbun Cart[h]i na nGiall túass 7 an fer do Hib Forannān ar an lic síis 7 echlasge ana lāim gan imiádad amail conicfa (fo. 85a2) ar an orchur, acht nā dige din lic immach). 'A meath nō a trucha an rígi goinfes nech ūait, mane tartta a each 7 a erred dō ind. Do c[h]ēt comlín-sa do esbaid ó rígi Temrach an tan cuinicefiss cíis nó
 25 bés fort-sa 7 maidm fair in cath ule a mbía nech ūait, mad arē gín notbera leis.'

¹ chinaidh ms.² brách ms.³ The scribe has inserted an i between b and n.

Loch Ennell was the Boyne in Bregia. However, that night the sons of Aed Sláne came to him, even Blathmac and Diarmait and Cernach Sotal, his three sons. Two of them, however, had seized the kingship of Tara, namely Blathmac and Diarmait. And they stormed the house in which he was and wrought a slaughter of his people in the house. He himself escapes to the shore of the Boyne. He was put into a vat, and the mouth of another vat was put on the top of it, and thereupon they were dragged out so that Maelumae son of Foraman, son of Aed Find, son of Maine, a tenant¹ of Colman's son of Luachán and the son of his grandfather's brother found him and killed him at Liss Dochuinn in revenge for the outrage upon Colman regarding the prisoner Maelodran. It is then Conall said: 'May every king who holds Tara after me avenge me upon thee, *i.e.* mayest thou be one of the two spears(?) of the King of Tara till Doom!'

70. Then Maelumae came to Colman with the report of the story as it had all happened. Colman, however, said to him: 'Triumph of deeds of war and of victory upon thy successor without his being killed in them,² nor shall any of thy descendants ever be slain in revenge for Conall, and it shall be a successor of thine who proclaims the King of Tara till Doom, so that his mind shall henceforth be upon Ireland and Ireland's mind upon him, if only the king be proclaimed by him' (*viz.*³ 'The kingship and headship of Ireland to thee, O king!' '. . . upon thee,' saith the King as he makes a cast at him, 'hast thou brought Conall Guthbinn with thee?' And thus it should be done, the king to be at the foot of the Pillar-stone of the Hostages above, and the man of the Hui Forannan upon the flag-stone below, an open horsewhip in his hand so as to save himself as best he can from the cast, provided that he do not step forth from the flag-stone). 'The king who shall slay a descendant of thine shall decay or die an early death, unless his steed and his dress be given to him for it. A hundred times as many men as thou hast the king of Tara shall lose when he shall demand tax or custom from thee, and he shall be routed in every battle in which one of thy descendants may be if he carries him forcibly with him.'

¹ 'a monk.'

² Or, perhaps, 'for them.'

³ What now follows is a description of the ceremony of inaugurating the king of Ireland.

71. [A]raile fecht *dano* luid Colmān mac Lūachāin do imt[h]echt Tóiden Moling Lūachair 7 ro imt[h]ig hí 7 luid reme as sein co Ferna Mór Móidógc. Antan iarum rosiacht an proindtech, is ann robói an fert[h]igis marb isin proindtig ar a ciund .i. Crob Criad a ainm-sein.
 5 Rochunicsett *dano* desgipuil Colmáin meic Lūachāin ássa[i]gc¹ dōib 7 isbertatar: ‘Atā clērech ūasal ’sa proindtigh,’ ar iat-som, 7 déntar ássaigc fair.’ Indistir tra sin do Mói[d]ógc 7 isber Mói[d]ógc tria ocla móir: ‘Masa clērech antí fil ann, dūscid féin dó an fert[h]igis 7 dogēna a āsaicc.’ Rosiacht an fis-sin co Colmán mac Lūacháin 7 ba
 10 nār laiss ammus amlaid fair 7 isbert: ‘Ma tol le Mac na hIngeine mo særa[d]-sa don ammus-sa donicfa.’ Is annsin *dano* bóí an mac begc i sprouc ina fiadnaisi an c[h]uirp 7 iarfaigis² Colmān de: ‘Cia dochairt fil fort-sæ, a maic bicc?’ ‘A domna fil ocam,’ ar ēsium, ‘.i. mo athair marb am fiadnaisi.’ ‘Is cett tra dō-som ērgi diar
 15 n-óssaigc-ne 7 is cuma *dano* cid Dochartach t’ainm-si féin co brāth.’

72. Atfétt iarum [a]ní-sin do Mói[d]ógc 7 tige féin cona ule manchaib la[is] co n-ecla fair 7 co fóilti móir dochum Colmáin meic Lūacháin 7 slēchtaitt a cindu dō a cinaid a sáraigt[h]i .i. a imdergt[h]a. 7 cíid Mói[d]ógc 7 a manaig malle ind-sein 7 doniatt a n-æntaid 7 a
 20 catach a neim 7 a talmain .i. (fo. 85b1) Colmán 7 Mói[d]ógc. 7 asbert³ Mói[d]ógc iarnabārach: ‘Maith aile, a C[h]olmāin meic Lūachāin, antí tucc Día duit sechanne tætt lat féin, ní bēram-ne t’āthius ort.’ Donīther tra amlaid-sin 7 dober Colmán dō hi fus in dān cena cétna, conid iatt sin Húi Dochartaig ic Laind .i. Hí Cruib Crīad iatt ic
 25 Mói[d]ógc .i. a slonnud tess .i. trī randa dorigne don lind .i. bunad 7 tanaisi 7 iarlind 7 can ní díb-sin dia comadus 7 trī randa don arān léo-sin .i. cruthnecht 7 éornæ 7 corcæ 7 cen ní díb-sin dia comadus, conid aire-sin isbert Colmān fri Dochartach on dā rann-sin síis:

30	‘Fer tri fune, fer trí scó, is buidech Rí na n-uile As amlaid roclechtus-sa biād inann cech ænduine	ifernn dubach dorchæ dó, do c[h]āch cona [a]onfuine. roind coitchenn am t[h]igh, déna dūnn, a fir.’ Fer.
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¹ ássege ms. with *vel* a above *e*.² iarfaidis ms.³ dobert ms.

71. Again, on a certain occasion, Colman son of Luachan went to perambulate the Toidiu of Moling of Luachair. And he did perambulate it, and thence proceeded to Great Ferns of Maedoc. Now when he came to the refectory he found on his arrival the steward dead in the refectory. Crob Criad was his name. Then the disciples of Colman son of Luachan asked for a foot-washing and said: 'There is a noble cleric in the refectory; let his feet be washed!' Now that is told to Maedoc, who said in great wrath: 'If he who is here is a cleric, do ye yourselves resuscitate the steward for him, and he shall wash his feet.' The news of that reached Colman son of Luachan, who was ashamed that he should be attacked like this, and he said: 'If it please the Son of the Virgin to save me from this attack, he shall come to us.' Now a little boy was in grief by the side of the corpse, and Colman asked him: 'What trouble (*dochairt*) is on thee, little boy?' 'I have good cause for it,' said he, 'for my father is dead here before me.' 'He has leave to rise to wash our feet; and I care not if thine own name henceforth be Dochartach.'

72. Now Maedoc is told of that, and he comes himself with all his monks in fear and great joy towards Colman son of Luachan, and they prostrate themselves before him so that their heads touch the ground, on account of the outrage done to him, viz. that he should have been made to blush. And Maedoc and his monks with him weep for it, and they make their union and their covenant in heaven and on earth, even Colman and Maedoc. And on the morrow Maedoc said: 'Well now, Colman son of Luachan, he whom God has given to thee rather than to us shall go with thee; we shall not deprive thee of thy triumph.' Thus then it is done; and Colman gives him the same office here, so that these are the Ui Dochartaig at Lann, viz. they are the descendants of Crob Criad with Maedoc; viz. that is their surname in the south. He made three divisions of the drink, viz. a first, a second, and an after-drink, without any of them being fit for them, and three divisions of the bread, viz. wheat and barley and oats, though none of them was fit for them. It is therefore Colman spoke these two quatrains to Dochartach:—

'Man of three bakings, man of three brewings, gloomy dark hell to him: the King of the universe is grateful to each one with his one baking.'

'Tis thus I have practised a common division in my house: the same food for every one make thou for us, my man.'

73. [A]raile fecht dano rofiarfaig Murchad mac Airmedaig¹ meic Conaill Guthbind dia anmcharaítt .i. do chrumthir² Casān Domnaig Móir: ‘Cía ráott beres rígi Temrach 7 hĒrenn ó chlaind Colmāin Móir meic Díarmatta indosin, a c[h]lêrig?’ ar sé. ‘Cid ón, a maic,’
 5 ar an cruimthir cétna, ‘nach fetur-sa.’ ‘Nāt fetur-sa *immurgu*,’ ar Murchad .i. an gein bes ullidu escaine Colmāin meic Lūachāin hi lenmain clainni Conaill Guthbind ní bíatt hi rígi Temrach.’ ‘An fil a tuict[h]i dūne cobair desin, a c[h]lêrig?’ ar Murchad. ‘Atā co demin,’ ar Cruimthir Casān, ‘.i. día nderna sib síd fri Colmán mac
 10 Lūachāin.’ ‘Caidhi an síd hí-sin?’ ar Murchad. ‘A riar fēin do Cholmán,’ ar Cruimthir. Tānice iarum Murchad co Colmán 7 slēchtaidh dó 7 trosgci[d] lais teora laithe 7 .iii. aidchi 7 bennachaidh³ Colmán hé 7 a mac .i. Domnall mac Murchada meic Dīarmata meic Airmedaigh meic C[h]onaill Guthbind meic Suibne meic Colmāin
 15 Móir meic Diarmatta Deirg meic Fergus a Cerbéoil meic Cremthainn meic Néill Nógiallaig. 7 conid triasin mbennachtain-sin Colmāin rogab Domnall rígi Temrach. (fo. 85b2) 7 dobert sein *immurgu* do Cholmán fulled criichi 7 feroinn 7 sære co brāth⁴ dia muindtir etir na cell[a] hi fus cona muindtir 7 a cella a nŪib Forannān cona muindtir
 20 .i. secht [m]bale .x. 7 na trī cella fil indtib a sære co brāth do Cholmán.

74. ISsiatt so bailedha tuge Domnall ifus do Cholmán .i. Ros Dullenn 7 Ard Cāin 7 Rāt[h]īn na Brēchmaigi 7 Les an Pobuīl 7 Rāith Drogcān 7 Dūn Senchada 7 Ard Nessan 7 Les Conīn 7 Rāithīn
 25 na Gabann cōna Ard Mucada leis 7 Less Glindi 7 Rāith Donnchada 7 Ard Mōr 7 Lethc[h]lūain 7 Ross Omna 7 Less na hŪama ic Clūain Gilli Fīnāin 7 Less na Moga cona Tulaig an Oiss 7 Rāithīn in Pupu[i]ll ria andiu 7 Bale Asidta 7 a sære sin co brāth .i. secht mbale .x. sin, amail tuge Conall Guthbind secht mbale .x. dō-som. Ferann *immurgu*
 30 brāthar a athar-som .i. Rāth Leacett 7 Clūain Gamna 7 Senrāith Leis an Daire, Conall Guthbind fēin tuge iatt-sein do Cholmán.

75. [A]raile fecht dano tānice Colmán mac Lūachāin 7 Mæltule

¹ ardmedhaig ms.

² crumtir ms.

³ bennachaigh ms.

⁴ brach ms.

73. On a certain occasion Murchad son of Airmedach, son of Conall Guthbinn, asked his soulfriend Cassan the priest of Domnach Mór: 'What is it that deprives the offspring of Colman the Great son of Diarmait of the Kingship of Tara and of Ireland, O cleric?' saith he. 'How is it, O son,' said the same priest, 'that *thou* dost not know it?' 'However, I do not know it,' said Murchad. 'So long as the curse of Colman son of Luachan clings to the race of Conall Guthbinn, they shall not be in the Kingship of Tara.' 'Is there a help in store for us out of this, O cleric?' said Murchad. 'There is indeed,' said Cassan the priest, 'if thou make peace with Colman son of Luachan.' 'What would that peace be?' said Murchad. 'To do Colman's will,' said the priest. So Murchad came to Colman and prostrates himself before him, and at his behest fasts three days and three nights. And Colman blesses him and his son, even Domnall son of Murchad, son of Diarmait, son of Airmedach, son of Conall Guthbinn, son of Suibne, son of Colman the Great, son of Diarmait the Red, son of Fergus Wry-mouth, son of Crimthann, son of Niall of the Nine Hostages. And through that blessing of Colman's Domnall obtained the Kingship of Tara. And he gave to Colman increase of territory and land and freedom till Doom to his monks, both for the churches here with their monks and for his churches in Ui Forannain with their monks, i.e. seventeen steadings and the three churches that are in them to be ever free for Colman.

74. These are the steadings which Domnall gave to Colman here, viz. Ros Dullenn and Ard Cain and Raithin na Brechmaige and Les an Phobuil and Raith Drocan and Dun Senchada and Ard Nessen and Les Conin and Raithin na Gabann with Ard Mucada and Les Glinne and Raith Donnchada and Ard Mor and Lethchluain and Ros Omna and Les na Huama at Cluain Gilla Finain and Les na Moga with Tulach an Oiss and Raithin an Phupaill is its name to-day and Baile Asidta—and these to be free till Doom. Seventeen steadings they are, just as Conall Guthbinn gave him seventeen steadings. However, the land of his father's brother, viz. Raith Lechet and Cluain Gamna and Senraith Lis an Daire, these Conall Guthbinn himself gave to Colman.

75. Again, on a certain occasion Colman son of Luachan and

7 Ua Súanaig ò C[h]lúain Iraid. Gabaid adaig forra ic Ráith Co-
semnaig 7 ní roléigcitt indti co mattain. Tāinige immurgu ben
Cosemnaig cucu iarnabárach 7 messair lomma aici, conid de isbert :
‘Nī raga tar mesair co brāth loim fir na rātha-sa.’ Asberatt na
5 cléirig an lāeid-sea. Ūa Sūanaig dixit .i. Fidmuine a ainm batside :

‘Fāgebaim’ ar Fidmuine find, ‘miscid do rē[i]r Rīg na rinn
for Coisemnach, comal nglan, cona secht brāthraib . . .¹

Mæltuile dixit an rand-so tīss :

‘Nī ro-atrebatt an rāth a chomarbai² co tí brāth,
10 ⁺artrop [sic] na sruithe sean, a Chríst cāid, rocomoltar.’
[Colmán dixit :]

‘Mo mallacht-sa co tí brāth for Cosemnach cona rāth,
for a chlaid, clú adcanar, cē[i]n bes neam ocus talam.’

La Colmán ōsin alle fognam an bale-sin, ar is fáss ó c[h]omarbaið
15 féin hí mina tarttatt a rē[i]r do Cholmán do chriich 7 manchine co
brāth.

76. (fo. 86a1) [A]raile fecht dano lottar na trí Colmáin Midhi do
indsaigi[d] Rōmæ Letha. Dolottar tra slúag díairme leo ar febus na
cuidechtæ. Ō rāngcatar tra co Sliab nElpa atcess dōib annsin mūr
20 na Rōmæ. Conid ann isbert[atar] an duchann-so síis :

Colmán Ela : ‘Atlaigmitt do Rīg na rend isí sútt Rōm, an rochell,
dorōnsam rogha cennaig mad indíu inarnernaig.’

Colmán Comraire : ‘Is becc sæthar dontí tige, fugeb trōcaire treimit,
is cennsa do Chríst cin chrád nem do t[h]abairt ar
25 beccān.’

Mac Lúacháin : ‘Fogēbatt cendsa ’ga tigh lucht iarthair an dom-
ain dil,
dia n-arberat bith cen ceilge, cen braitt, cen gaitt,
cen gnāthfe[i]rge.

30 Colmán Ela : ‘Gen fingail, cen dīmus dron, cen crāes, cen saint,
cen étrad,
cen torsi, cen tsnīm, cen móitt, acht tairisim ’sin
Trīnōitt.’

¹ brathur. ms.

² comarbaib ms

Maeltuile and Ua Suanaig came from Clonard. Night overtakes them at Raith Cosemnaig and they are not let in till morning. Then on the morrow Cosemnach's wife came to them with a jug of milk, whence is the saying 'The draught of milk of the owner of this fortress shall never exceed the measure of a jug.' The clerics utter the following lay. Ua Suanaig said (Fidmuine was his baptismal name):

'By the will of the King of stars,' said blessed Fidmuine, 'I leave hatred upon Coisemnach—a bright union—with his seven brothers.'

Maeltuile spoke this quatrain below:

'May his successors never dwell in this fortress till Doom! . . . O holy Christ, may it be fulfilled!'

[Colman said:]

'My curse till Doom upon Coisemnach with his fortress, upon his offspring—a report that goes forth in song¹—so long as heaven and earth exist.'

Henceforth the service of that steading belongs to Colman, for it is empty of its own inheritors unless they do Colman's will in serving his monastery.

76. Again, on a certain occasion the three Colmans of Meath set out to go to Rome of Latium. Then an innumerable host came with them on account of the excellence of the company. Now when they had come to the Alps the wall of Rome appeared to them there. So then they spoke the following poem:—

Colman Elo: 'We give thanks to the King of stars; yonder is Rome, the great church; we have made a choice bargain, if it is to-day . . .'

Colman Comraire: 'Small is the toil to him who comes, he obtains mercy through it; 'tis mercy in Christ without torture to grant Heaven for a small matter.'

Mac Luachain: 'The people of the west of the loved world shall obtain mercy in His house, if they spend their lives without guile, without spoil, without theft, without constant wrath.'

Colman Elo: 'Without parricide, without harsh overbearing, without gluttony, without greed, without lust, without sadness, without trouble, without desire, but firmly rooted in the Trinity.'

¹ Literally, 'that is sung again.'

Colmán Ela : ' Mōitti fochraic cech duine ar an talmáin donnbuide,
is ferrdi a hanōir cen ail trosgud for lecaib Peattair.'

MacLuacháin : ' Ní rag-sa ō Rōim as nach mud co ndernar trichait
trosgud,
5 ar nem dam féin, fāth cen cneit, is do cach æn bíass
im relige.'

Colmán Ela : ' Ūir Pettair is Pōil iar sin oculus úir lept[h]a Grigair,
bēthair sin co deimin lind ina herib co hĒirind.'

Mac Lūacháin : ' Dorūach[t]amar slán ille cen tedm, cen égc æn-
10 duine,
moc[h]en fechtsa in t-égc cen on, is do Chrīst a
altugud.' At.

77. Dorōnsatt iarum fon cummæ-sin 7 dorōnsatt co fúaratar cáduš
mōr 7 anōir ic Rōim na trí Colmáin 7 dorattad andsin forru an teist
15 mōir tuge Colum Cille fecht n-aill for na trí Colmānu isin mórdail
Droma Ceata. 7 robātar .xl. láa 7 aidehi na trí Colmáin 'sin Rúaim
iar sin 7 rotinōlsatt leo úir lept[h]a Petair 7 úir lept[h]a cech apstáil
ele 7 cech ardnæim fil isin Rōim dochum hĒrend. Tāncatar iarum
dochum hĒrenn doridhisi co port Duiblin[n]e. Īarnabárach immurgu
20 luid Colmān Ela 7 Colmān Comraire co Lāthrach mBriúin. Luid
immurgu Colmān mac Lūacháin co Glais Naeiden do chobligi¹ for
lepthaid² Mobí Clārenaig. Ō rosiacht immurgu Colmān mac Lūacháin
hi pronntech Mobí, luid chuigci in (fo. 86a2) fert[h]igis, id est
Cromm Derōil, 7 feraiš fæilti friss³ 7 isbert ann so síss. Ní tucsatt
25 imargo na manaig aichne for Colmān mac Lūacháin 7 tug-som, ut
dixit :

78 : ' Mochin gustānig na tech an t-ógc úasal ailithrech,
Colmān Laine, glan a lí, cenn cunga Cōlum Cille.

Is anbail a nert ar neim, is clēirech 'gatátt clēirig,
30 bid cáid, bid comdid⁴ caidchi an c[h]eall a mbía ænaidche.

Iss é sea an tres Colmān cóir do chlainn Colmáin Midhi móir,
cuinesett a n-ænta armt[h]á naoim hĒrenn a nDruimm
Ceatae.

¹ coblidhi ms.² leppa ms.³ frius ms.⁴ leg. comtig.

Colman Comraire: 'The greater is the reward of everyone upon the dun yellow earth; his blameless honour is all the better for fasting upon the flag-stones of Peter's tomb.'

Mac Luachain: 'I shall not depart from Rome on any condition until I perform thirty fasts, that I may obtain Heaven for myself—cause without a groan—and for everyone who shall be in my cemetery.'

Colman Elo: 'After that the soil of Peter's and Paul's tombs and the soil of Gregory's grave shall be carried by us verily in loads to Ireland.'

Mac Luachain: 'We have come hither safely without pestilence, without the death of a single man; welcome now death without blemish, to Christ our thanks for it are due.'

77. In that wise then they acted so that the three Colmans found great respect and honour at Rome. And there the great testimony was pronounced of them which Colum Cille had pronounced on a certain occasion of the three Colmans at the great gathering of Drum Cet.¹ And thereupon the three Colmans were forty days and nights in Rome. And they collected the soil of Peter's tomb and of the tomb of every other apostle and of every great saint that is in Rome, and took it with them to Ireland. So they came back to Ireland to the port of Dublin. On the morrow, however, Colman Elo and Colman Comraire went to Lathrach Briuin. Colman son of Luachan, however, went to Glasnevin to sleep upon the tomb of Mobi the Board-faced. Now when Colman son of Luachan had come into Mobi's refectory, the steward came to him, even Crom Deroil and bade him welcome and spoke as follows. (However, the monks did not recognize Colman son of Luachan, but he did, *ut dixit*.)

78. 'Hail to him into whose house he has come, the noble young pilgrim, Colman of Lann of pure splendour, the head of Colum Cille's yoke.'

His strength is vast in Heaven, a cleric he is with whom are clerics; the church in which he will be a single night will be holy, will be frequented ever.

He is one of the three just Colmans of the race of great Colman of Meath; all the saints of Ireland at Drum Cet besought their union.

¹ See above, § 52.

Fáifid a lepaid Mobí, gēbaid *patir* lind fo thrī,
i nGlais Næiden, nertad nglic, mochin dontí gustāinige.¹
Mo. c.

79. Laigid iarum Colmān mac Lūachāin an¹ aidchi-sin for lepaid
5 Mobí Clārenig². *Bennachais* imurgeo Colmān mac Lūachāin an cill
uile iarnabárach 7 fācgbais búaidh n-erlabra don fert[h]igis 7 cen
dāim fa dimda úad co bráth³. Tige iarum Colmān mac Lūachāin
assein co Lāthrach Briūin dochum na Colmān [n-]ele 7 luidsitt as sein
10 dochum Findēn, ar ba haitti dōib-sim ē-sein, co cenn tri mblīadan
iccon croiss ōn tempul fotúaid. Lottar dano asein co Miliuc 7 luid
assein Colmān mac Lūachāin co Droind Fāichnigh 7 foillsighthir dó
timthirecht n-angel inti. Cuncid-sim Droind iarum cusan rīg .i.
Domnall mac Murchada ba rí annsein 7 dobert dó hi sære co bráth
Droind cona ferann 7 bennachais Colmān hí 7 fācgbais Bætān Breat-
15 nach fria lāim indti .i. Uidrín ē-sein 7 deochain ar grādaib 7 sacart
ar ūaisle 7 ar clú 7 iss é an sechtmad descipal lauid leisim co Rōim
Letha hē .i. Uidrín mac Aramail meic Dubāin meic Fíachrach meic
Oilella, ó fillet Cenél Oilella hi Feraib Tulach 7 iss é an sechtmad ele
dochúaid lesim hi Rōim hé béus 7 is é fil hi Cill Uidrín hi cind Ruis
20 Omna tair isin machaire, conid and isbert Colmān ann so :

80. ‘Bāettān Breatan, bēl co mbrethaib, rop sēn sochair,
bid im c[h]ill-si cona ruthin iter lochaib.

Dronn ard Fāichnig cona ferann sona saidbir
(fo. 86b1) la mac Lūachāin rombā inbaid bess lān d’aingclib.

25 Día día dídin ar chreich n-echtrann, ar báss duine,
rob dín ar millti each daire impi uile.

Bīaid ūaim indti deochain dermār cen súb n-aisgei,
mo riaglōir cāid, is tenn tugcsi, mo c[h]enn battsi.⁴
Bætān.

30 81. Anaid tra Colmān a nDroinn fri .xl. aidchi 7 bennachaid hí 7
tice a sein co Daire Aidnēn ar teithed congaire an dæsseur slúaigh⁴ 7
doní secht n-aifrinn ann fa bun óandarach, conid Dair Colmāin a
ainm ōsin hille béus. Lottar tra chugci-sium faolchoin an daire 7
ligsitt a chúarāna 7 siatt co n-erblaib abbēlaib accu ō mud na con

¹ an an ms.² clarenē ms.³ bráth ms.⁴ slúaith ms.

He will sleep on Mobi's tomb; he will recite a prayer for us three times in Glasnevin—a skilful strengthening—, hail to him to whom he has come !'

79. That night, then, Colman son of Luachan lies upon the tomb of Mobi the Board-faced. On the morrow, however, Colman blessed the whole church and left the palm of speech to the steward, and that no company should ever part from him dissatisfied. Then Colman son of Luachan goes thence to Lathrach Briuin to the other Colmans, and from there they went to Finnen, for he was their tutor (and stayed with him) to the end of three years at the cross to the north of the church. Again they went from there to Miliuc. And Colman son of Luachan went thence to Drong Faehnig, where a service of angels is revealed to him. Then he asks Drong from the king. Domnall son of Murchad was king there, and he gave him Drong with its land in freedom till Doom. And Colman blessed it and left Baetan the Briton as his substitute in it. That was Uidrin, a deacon in rank and a priest for dignity and reputation. And he was one of the seven disciples who went with him to Rome, viz. Uidrin son of Aramail, son of Duban, son of Fiachra, son of Ailill, from whom the race of Ailill in Fartullagh are descended. And he was one of the seven who had gone with him to Rome, and he lies buried in Cell Uidrin at the head of Ross Omna eastward in the plain. So then Colman said as follows:—

80. 'Baetan of the Britons, a mouth that utters judgments, may it be luck of profit! he shall be in my church with its brilliance between lakes.

'High Drong Faehnig with its prosperous, rich land—with Luachan's son a time will be when it shall be full of angels.

'May God protect it from raid of foreigners, from the death of man! may each oakwood around it be a shelter against destruction!

'In it there will be from me a noble deacon without a particle of blame, my holy censor,—a solid understanding—my head of baptism.'

81. Now Colman stays forty nights in Drong and blesses it and comes thence to Daire Aidnen fleeing from the shouts of the rabble, and he performs seven masses there under the trunk of a single oak, so that its name has been Colman's Oak ever since. Then the wolves of the oak-wood went towards him and licked his shoes, wagging their tails after the manner of faithful dogs (i.e. of domestic dogs) and lay

tairisi .i. na con tighi 7 nó-laightis ana fiadnaisi. 7 isbert friu: 'Bíd sund dogrēs 7 in llā dobē^rthar mo ainm-si a n-etarguidhi cugcaib, is cett d[ū]ib can dergad for nech in laithi-sin.'

82. Luid-sim iarum .i. Colmān mac Lūachāin co Tech Colmāin .i. co
 5 Conchraid 7 arrubert bith ann fri .xl. aidchi an c[h]argais fo glēre
 lesaigt[h]i bíd 7 cormæ, conid frisin rē-sin dlegaitt comarba Colmāin
 bith ac Tig Colmāin .i. brechtān aníss 7 anúass dó 7 coirim inti in erett-
 sin. Lūaidh Colmān as sin co Laind meic Lūachāin 7 here mōrsesir lais
 do úir Rōmæ 7 na n-apstal arc[h]ena. Doní tra Lassar a māthair-sim an
 10 aidchi sin araile gaitt irisech do imdugud 'mon tech in C[h]oimded .i.
 lān a bulchre do úr Rōmæ do brith dochum a brātharfinne .i. Ūa nGuill
 7 hū Dīmma .i. co Tech Lommān. Rofoillsiged¹ sin fochēttóir do
 Cholmān 7 isbert: 'Ni géttar nem fort ind-sin, a c[h]aillech, ar is ar
 maith dusgní, acht ní ba tarba an úir-sin dóib, acht sunn namá.'
 15 'Tabair nem dōib sunn,' ar isi. 'Ac,' ar Colmān, 'ar ní maith lim-sa
 a manaig do bēim ar Lommān, acht mar bītt bæ móelæ odhræ i
 mbūaile .i. hi tiachtain hille cettus 7 nem dōib-sin sunn.' Rochí
 iarum Lasar (fo. 86b2) cáoi serb co ndēraib falæ 7 roscæiled iar sin
 úir Rōma 7 úir na dā apstal dēc in cech aird i relige Lainniu, conid
 20 adnaca² a n-úir Rōma² da cach æn adnaic³ther inti ōsin hille.

83. [A]raile sgcēl dano forathmentar sunn .i. cæmc[h]lōd bachall
 dorōnsatt ic Rōim Colmān Eala 7 Colmān mac Lūachāin 7 doratt
 Colmān Eala dethfir eturra .i. ētiud do cochall gimāngurm im a
 bachaill fēin .i. co mbeith a rath fēin a coimettecht a bachla, co fil
 25 brat ōsin hille impi. 'Is doilig in t-er[r]ed sin do iarraid dogrēs dī,'
 ar Colmān mac Lūachāin. 'Cid doilig,' ar Colmān Ela, 'dobē^r-sa
 lóg aire .i. nem dontí dogēna secht mbroit dī amail caithfes iatt,' 7
 inde³ dicitur bachlach cochlach dī-si.

84. [A]raile fecht dano robātar a manaigh ac būain cruth[nechta]
 30 ic Croiss na Truma ro airig-sim brōn forro .i. an laa rogniatt ænach
 Taillten. Dorōne-sim immurgu ernaighi co tångecatar angil cugci-sim
 fo c[h]ēttóir do neim .i. iccon cloich impóid itir croiss ō Adrad Moturu

¹ rofoill-i ms.² romma ms.³ unde ms.

down before him. And he said to them: 'Be ye here ever, and on the day when my name is brought to you for intercession, that day you are permitted not to kill anyone.'

82. Then Colman son of Luachan went to Tech Colmain to Conchraid and there spent the forty nights of Lent with carefully chosen food and ale (whence the successors of Colman should be at Tech Colmain at that period); having there a roll of bread buttered below as well as on the top, and ale all that time. Thence Colman went to Lann Mic Luachain with the load of seven men of the soil of Rome and of the tombs of the apostles. Now that night Lassar, his mother, commits a pious theft to magnify . . . around the house of the Lord, viz. she takes the full of her bag of the soil of Rome to the kindred of her brothers, even to the Ui Guill and Ui Dimma to Tech Lommain. That was at once revealed to Colman, and he said: 'Thou shalt not be deprived of Heaven for this, woman, for thou dost it with good intention; but that soil will be no use to them, but here only.' 'Grant Heaven to them here!' said she. 'No,' said Colman; 'for I do not like to deprive Lomman of his monks, except as hornless dun cattle in a fold are wont to be, viz. let them come hither first and Heaven to them here.' Then Lassar weeps bitterly with tears of blood, and the soil of Rome and of the twelve apostles was thereupon scattered in every direction in the cemetery of Lann, so that it is a burial in the soil of Rome for each one who has been buried there from that onward.

83. Again, a certain story is recorded here. Colman Elo and Colman son of Luachan made an exchange of staffs at Rome, and Colman Elo made a distinction between them, viz., a covering of a hood with dark-blue lashes around his own staff, so that his own grace might accompany his staff. Hence a cloak has been around it ever since. 'It is troublesome to seek that dress for it always,' said Colman son of Luachan. 'Though it be troublesome,' said Colman Elo, 'I shall give a reward for it—even Heaven to him who shall make seven cloaks for it as they shall be needed.' Whence it is called 'the hooded staff.'

84. Again, on a certain occasion when his monks were reaping wheat at Cross na Truma, he noticed that they were sad, for it was the day on which the fair of Teltown is being held. Then he prayed so that forthwith angels came to him from Heaven. At the turning-

súass .i. is ann robói Colmān. 7 rognīsitt .iii. grafne ōenaich dó, conid de sin atā ænach Laindi ōsin alle. 7 forfāgeaib Colmān mac Lūachāin cid bē brister ann dā ría 'na bethaid fo Loch Annind co tiefa slán ass fochéttóir.

5 85. [A]raile fecht dano luid Ciarān Clūana co Colmān mac Lūachāin do chuncid ænta 7 cennachta fair. 7 rofaillsiged sin do-sum 7 nīrbo cett lais. Doratt Colmān *immurgu* saithe demna hi richt foiche dōib ic Crois na Trumma co forēimetar imt[h]echt secha sin acht a n-aigt[h]i fri lár. 'Is clērech' ar iatt, 'antí gus'tegeom. Iss é dobeir
10 dūnn so. Tīagur ūann eugci 7 cuinter cabair dūnn fair.' Dorōnad amlaid 7 dochuir na focha fo talmain. Is de sin atā Cross na Trumma fuirri. Romórad dano (fo. 87a¹) ainm Dé 7 Colmāin triasin firt-sin. Targeaid tra Ciarān æntaid do Cholmān 7 obbaid¹ Colmān hí 7 is bert: 'Nocha bíá² cenn talmanda acam-sa acht Mochutta namá (.i. a oittiu ēsiein) nó
15 acam muindtir am díaidh.'

86. [A]raile fecht dano tucc Cinæth mac Oengusa rí Húa Foilgi sere do mnæi ríg Temrach 7 tånige 'na comdāil co Guirtín Tíre Bandāla hi Fid Dorcha 7 hi³ drūth namá immalle friss. Luidh sí 7 a hinailt namáa léa. Doratt iarum na fir cōrait etter na dā ech.
20 Doratt Cinæth a ech for greis Colmāin meic Lūachāin 7 doratt a drūth for greis Ōengusa meic an Óge. Tāngatar iarum na merlig 7 rucsat each an drúad 7 andar léoa ba taman ferna each Cinæth[a]. Romórad dano ainm Dé 7 Colmāin trit an firt-sin. Ro hindisid tra do rí Midhi a ben do dul hi comdāil rí Ua Foilgei co Goirtín Tíre Bandāla
25 hi Fid Dorcha. Tānige *immurgu* rí Midhi ina díaid iar sin dia marbad corigei an goirtín-sin 7 rogab cāch lām a céle dia muindtir a timchell an goirtín 7 atonnaire Cinæth mac Conchubair sein 7 ba gābad mōr laiss 7 isbert Cinæth: 'Ar comairei Colmāin meic Lūachāin dūnn riasin ngābad-sa 7 dia n-ainci sinn air bemæitt fo chís dó co brāth.' Ronaisced⁴
30 sin for Cinæ[th] 7 roērig Cinæth foc[h]éttóir 7 rosóad hé 7 a drūth hirricht dā dam allaid. Rosōed *immurgu* an rīgin 7 a hinilt a richt

¹ obdeid ms.² bíad ms.³ = a.⁴ ronaiscid ms.

stone between (*sic*) the cross from Adrad Motura above, that is where Colman was. And the angels ran three races for him, so that thenceforward it has been called the Fair of Lann. And Colman son of Luachan left that whoever has a limb broken there, if he go alive under Loch Anninn he will at once come out safe and sound.

85. Again, on a certain occasion Ciaran of Clonmacnois went to Colman son of Luachan to ask union and headship¹ of him. And that was revealed to him and he did not wish it. However, Colman sent a swarm of demons in the shape of wasps at Cross na Truma, so that they could not pass it except with their faces on the ground. 'It is a cleric to whom we go. 'Tis he who does this to us. Let one of us go to him and ask him to help us.' Thus it was done and he sends the wasps under ground. Hence Cross na Truma is so called. Again God's name and Colman's were magnified through that miracle. Then Ciaran offers union to Colman, who refuses it and said: 'I shall acknowledge no earthly head save Mochuta only (*viz.* he was his foster-father), nor shall my people after me.'

86. Again at a certain time Cinaed son of Oengus, King of Offaly, fell in love with the wife of the King of Tara and came to meet her to Goirtin of Tír Bandála in Fid Dorcha, and no one but his jester with him. She came accompanied only by her handmaid. Then the men coupled the two horses. Cinaed put his horse under the protection of Colman son of Luachan, while the jester put his under the protection of Oengus mac in Óc. Then came thieves and took the horse of the jester,² while Cinaed's horse seemed to them the trunk of an alder. The name of God and of Colman were again magnified by that miracle. Now the King of Meath was told that his wife had gone to a tryst with the King of Offaly to Goirtin of Tír Bandála in Fid Dorcha. Thereupon then the King of Meath came after her to that field in order to kill her. And his people seized each other by the hand round about the field. And Cinaed son of Oengus saw that and thought it a great danger and said: 'We put ourselves in the safeguard of Colman son of Luachan against this danger, and if he save us we shall be under tribute to him till Doom.'

¹ i.e. that Colman should acknowledge him as his head.

² In the original there is here the common confusion between the words *dráta* 'jester' and *druí* 'druid.'

dā n-ag allaid 7 tångcatar iar sin slán amach óna slógaib 7 nīr-cumaingsit coin nā renna ní dóib 7 romórad ainm Dé 7 Colmāin trit an firt-sin.

87. Tāinige *immurgu* Cinæth iar sin co Laid 7 a each lais do
 5 Cholmān mac Lūachāin 7 dogniatt caratrad annsein 7 fāgbaid Colmān
 būaidh each acu 7 buáid læch 7 buáidh clēirech 7 cruth a mban
 im c[h]æime for feraib Úa Foilgei co (fo. 87a2) brāth 7 cruth a rīg
 úastu 7 grāin rīg cōigcid for fer a inaitt dogrēs 7 nā had bege la
 ñingin rīg hĒrenn feis lais 7 cosgeur remi dogrēs mad for eoch
 10 gerr bes alló chathæ. Rocind *immurgu* cūairt do-som uáid fēin .i.
 ó Chinæ[th] 7 ō c[h]āch ina diaid co brāth .i. screbull cecha cathrig
 'na +^h]ír 7 cūra cach fir bale 7 a heach 7 a errad an rīg fēin in
 cac. . . bliadain co brāth 7 rofāgaib Colmān troscud umpi seo mani
 tartha chena hī .i. a meath nō a thrucha an rīg nāch tibræ hí, ut
 15 dicitur :

88. Searc tuge ben rīg Tailtten trell do rīg Úa Failgei fortenn,
 d'fir inaitt rocæin Rossa do Chinæth mac Aengossa.

Tige an Cinæth-sin andess risin cēttsercus comdes,
 sé 's a drūth, ba dind dīrmma, d'agcallaim na hairdrígna.

20 Lá is adaig¹ dóib sund mar æn an rí 's a rígan roc[h]æm,
 ic bæis dōib ann, ic búaphud fo inc[h]lid i n-inūathud.²

Ērgidh rí Midhi na modh a ndíaidh a mná co solom,
 cor íadsattar, comoll ndil, 'mon rīg ocus 'mon rīgain.

25 Nassgeaitt a comairei cāir ar Colmān Laine línmāir
 ac facsin cetherdne an rīg 'mon gort i ndernnsat mīgnīm.

Dorigne Colmān calma ferta imda adamra,
 docuir an rí[g] 's a drāi [n]dil a richtt dā dam óge allaid.

¹ agaid ms.

² inuathad ms.

That was bound upon Cinaed, who forthwith arose, and he and his jester were turned into the shape of two stags. The queen, however, and her handmaid were turned into the shape of two fawns. And thereupon they escaped safely from the hosts, and neither hounds nor spears could do aught to them. And God's name and Colman's were magnified by that miracle.

87. Cinaed afterwards came to Lann bringing his horse with him for Colman son of Luachan. And there they made a covenant, and Colman leaves to the men of Offaly till Doom triumph of horses and of warriors and of clerics, and beauty of their women together with handsomeness of their men, and beauty of their kings exceeding theirs, and that every successor of his should be dreaded like the king of a province, and the daughter of the King of Ireland should not deem it a small thing to sleep with him, and that defeat should always precede him if he rode upon a gelding on the day of battle. However, a tribute was fixed for him¹ from Cinaed and each one after him till Doom, viz., a scruple for every adult in his land and a sheep from every owner of a steading, and the horse and dress of the king himself every third year till Doom. And Colman ordained that this tribute should be fasted for unless it were given without that, viz., that the king who did not give it should decay or die early, *ut dicitur* :

88. The wife of Teltown's king upon a time bestowed her love upon the stalwart King of Offaly, the stately successor of Ross, Cinaed son of Oengus.

That Cinaed comes from the south to his fair love, he and his jester—'twas a noble cavalcade—to hold converse with the high-queen.

A day and a night they spent together, the king and the beautiful queen : there stealthily and all alone they gave themselves up to lust and . . .

The King of Meath of . . . sets out swiftly after his wife until they surrounded the king and the queen.

When they behold the troops of the king around the field in which they had misbehaved, they bind their safeguard upon Colman of populous Lann.

Colman the bold performed a great marvellous miracle : he put the king and his beloved jester in the shape of two young stags.

¹ i.e. for Colman.

Dorigne ferta aile, nīrb āille da mīrbaile,
an rīgan 's a cumal cain a richt dā n-agaid allaid.

An dā each tuscat leo andes an rí 's a rígrúth rīgdes
rolāsett fasech ri slīab ar anord, ara n-anriad.

5 Rolāsett each an drū[i]th duind for greis in æsa imthruimm,
rolāsett each an rīg rāin for fír comairci Colmāin.

Rugcsat eachtraind each an drū[i]th don c[h]omairci uile
indlūith,
rofāgsat each rīg Berba i richt tamain tromferna.

10 Tēno do c[h]omairci an næim each rīg Lifi lethanchae[i]m,
hathle an eīch rugscatnāmaitt, d'ōendream dōib is d'ænc[h]áraid.

(fo. 87b1) Anci[d] Colmān iatt uile etir ech ocus duine
ōn trāb dobōi ga celgad can āgh nó can imdergead.

An t-ech roainciss fēine ar nāimdib tenda in tsleibe,¹
16 tair dom druimm, a Cholmāin cain, ar in ech is fíu cumail.

Dofāgaib Colmān cubaid da rab ar eoch ŋgiurr glumuir
nā gebt[h]a tresa dangni ri rīg fíal Úa finnFailgei.

Dofāgaib dōib co hatta[i]n cruth a mban for a maccaib,
grāin rīg cōicid ar cur āir ar rīg Úa Falgi fortreaín.

20 Rogell Cinæth cach nī ndes, rogell cāin, rogell cairdes,
rogellad do-som iār fír nāch biad can erred airdrīg.

Robennach-som ule an tír iter mná is maccu mo lín
i cē[i]n notēitis cō mbāidh do rē[i]r Colmāin meic Lūachāin.

Fūaratar gābad igair² minbad Colmān dia n-anacal
26 i comrād im dāil serci³ i comdail a cēttserci. Serc.

89. [A]raile sgcēl forathmentar sund. Rí Temrach .i. Domnall
mac Donnchada meic Murchada tuge ingin⁴ rīg Úa Failgei 7 rogell

¹ tsleibi ms.² leg. i ngar?³ serci ms.⁴ ingen ms.

He performed another miracle,—none of his miracles was finer—he changed the queen and her fair bondmaid into the shape of two fawns.

The two horses which they had brought with them from the south, the king and his right clever royal jester, they let them both loose up the mountain in disorder, in their wild career.

They put the horse of the dusky jester under the protection of the 'Troublesome People';¹ they put the horse of the noble king in the true safeguard² of Colman.

Through the evil, insecure safeguard, foreigners seized the jester's horse; they left the horse of Barrow's king, thinking it was the trunk of a heavy alder-tree.

Through the safeguard of the saint the horse of the king of the broad and fair Liffey escaped; the enemies took the track of the (other) horse: they were of one company and of one yoke.

Colman saves them all, both horse and man, from the . . . which was ensnaring them, without strife or without disgrace.

"The horse which thou thyself hast saved from stout foes of the mountain, come, gentle Colman, behind my back, upon the horse which is worth the price of a bondmaid."

Righteous Colman left it that if he were upon a muzzled gelding, no hard combats should be won against the generous king of fair Offaly.

He left it to them . . . that the beauty of their women should be upon their sons, that the terror of a king of the province after a slaughter should be upon the King of mighty Offaly.

Cinaed promised everything that was proper: he promised tribute; he promised friendship; to him it was truly promised that he should not be without the dress of a high-king.

He blessed the whole land, both women and sons in their numbers, so long as they should be obedient to Colman son of Luachan.

They would have found danger shortly, if Colman had not come to their rescue, as they were talking together of love at the meeting of their first love.

89. A certain story is recorded here. The King of Tara, even Domnall son of Donnchad. son of Murchad, married the daughter of the King of

¹ i.e. the pagan gods.

² Literally, "in the truth of the safeguard."

tochra mór dī .i. .iiii. fichit bó .i. dā fichit¹ dīb fochëttōir 7 dā fichit ar cairdi co belltaine ar cind. Rochuinigh iarum an ben a tochra i n-āge a gellta 7 ní frīth dī acht ferann ar son a bó. Rogab sí an ferann diamad a comfogeus dia hanmcharaith nóbeith .i. do Cholmān
⁵ mac Lūachāin, conid ann sin tugad dī Cæille na hIngene ó c[h]ind Ātha an Daire co hulaid espuic Āeda hi Feraib Tulach. Dobeir tra an ben hé ule do Chōlmān co brāth. Dobeir immurgu Colmān manach dia muindtir ind .i. Uidrīn mac Aramail, conid de atā Cell Udrīn hi Cæille na hIngene 7 Less na Con túass ann 7 Cell Uidrīn
¹⁰ tīss.

90. [A]raile fecht and ruge Āed Ruóin rí Laigen sesrig Mocholmōge .i. ó C[h]lūain Iraird ar ēgein 7 trosgcis Mocholmōge impu fair 7 fodlaidh iar sin baill an maic mallachta fo næmaib hĒrenn acht a c[h]umal fir namá. Asbert² immurgu an rí: ‘Cía da tuge
¹⁵ Moc[h]olmōc mo (fo. 87b2) c[h]omol-sa?’ ar sé, ac fonamat imme. Ō rochūala tra Mocholmōc sin isbert sein: ‘Tīagam-ne co Colmān mac Lūachāin co Laind co rodingbadīnn an ball útt.’ Dorōnad tra amlaid sin 7 dogniatt ōentaide ic Laind Mocholmōc 7 Colmān mac Lūachāin 7 clód dā cloge .i. Findfáidech cechtar de diaraile. Asbert immurgu
²⁰ Colmān: ‘An ball fil am c[h]onair-si, iss é tæisech rosīa taisselbad chugut-sa, ar iss é dēdenach roarmed.’

91. Tāinige iarum Āed Rōin for creich im Midhi co Carnn Fiachach. Tānige immurgu rí Midhi .i. Conall Guthbind mattan moch iarnabārach co Colmān 7 atfëtt dó an sgcël-sin 7 ba bege slúaig do
²⁵ Chonall 7 ba sochaidi do Āed Rōin. Asbert immurgu Colmān fri Conall: ‘Ērg-siu cuca 7 beir mo bachaill-sea lat do mergei remat 7 dobēr-sa taidbsi trī cathi fort 7 doragha duit ceō dar a rosgeaib nó a llāma do gabāil,’ ar Colmān. ‘Is ferr lind,’ ar Conall, ‘a llāma do gabāil.’ Iss ann sin do cengail each fer do muindtir Conaill lóman
³⁰ día brut do gimānaib bruit na bachla co rabi cohall fa cenn dīb 7 inde³ dicitur ‘bachall cochlach’ ría-si .i. do naidm a comairci fuirri 7 for Colmān mac Lūachāin. Ocus iss ē an lín amus dōib-sim an lín loman fil for brot na bachla cochlaige.⁴ Dorōnad tra amlaid sin 7

¹ *fichet* ms.³ *unde* ms.² is (end of line) asbert ms.⁴ *cochlaidi* ms.

Offaly and promised her a great bride-price, viz., four score cows, two score at once, and two score not later than the next May-day. So at the time for which it had been promised, the woman demanded her bride-price; and nothing was found for her but land instead of her cows. She agreed to take the land if it were near her soul-friend, even Colman son of Luachan. So then Caille na hInge was given to her from the head of Áth in Daire to the tomb of bishop Aed in Fartullagh. Then the woman gives it all to Colman for ever. Colman, however, puts a monk of his community into it, even Uidrin, son of Aramail. Hence are Cell Uidrin in Caille na hInge and Less na Con above there and Cell Uidrin below.

90. At a certain time Aed Róin, King of Leinster, forcibly seized a plough-team of Mocholmoc's from Clonard; and Mocholmoc fasted against him for it, and then distributed the limbs of that son of a curse among the saints of Ireland, all accept only his membrum virile. However, the king said, mocking him: 'To whom has Mocholmoc given my membrum virile?' said he. Now, when Mocholmoc heard that, he said: 'Let us go to Lann to Colman son of Luachan, that he may keep that limb from us.' Thus it was done; and at Lann Mocholmoc and Colman son of Luachan make a union and an exchange of their two bells, which were both called Findfaidech. However, Colman said: 'The limb which is in my charge will come first to be exhibited to thee, for it was the last to be numbered.'

91. Then upon a raid into Meath Aed Róin came as far as Carn Fiachach. Early on the morrow, however, Conall Guthbinn, the King of Meath, came to Colman and told him that news. And Conall had but a small host and Aed Roin had a multitude. Then Colman said to Conall: 'Do thou march against them and carry my staff with thee in front as a battle-standard, and I shall make it appear as if thou hast three battalions; and either a mist shall come over their eyes or their hands shall be held for thee,' said Colman. 'I prefer,' said Conall, 'that their hands be held.' Then every man of Conall's people tied a string of his cloak to the lashes of the cloak of the staff, so that it was a hood over head (whence it is called 'hooded staff'), in order to pledge their safeguard upon it and upon Colman son of Luachan. And the number of their mercenaries was the number of the lashes which are upon the cloak of the hooded staff. Thus, then, it was done; and at Faithche Mecnan Aed Dub was slain and

romarbad Áed Dub 7 ár a muindtíri ic Faithchi¹ meic Mecnán 7 rugsat meic tíre a ball ferda co dorus an tempuill co Colmán 7 isbert Colmán ría : ‘Ber co Finnén nó co Mocholmōge 7 co næmaib hĒrenn hé dia taisbenad.’ Romórad dano ainm Dé 7 Colmáin trit an firt sin.

5 92. Tugc *immurgu* Moc[h]olmōc iarsin do Cholmán mac Lūacháin rigléss a Clūain Iraid. Tāinige tra iarsin Conall co Colmán mac Lūacháin dia rēir 7 robaist mórcūairt na Bretcha dó ō sin alle, ar is iatt robói ana farrad ann a fían a sært[h]a ar cach cath na (fo. 88a1) Bretcha co brāth .i. screball cach cathrigh 7 cūra cech fírbale 7 ech
10 cach tōsich an cach sechtmad bliadain co brāth.

93. [A]raile fecht dano robātar nōairi for muir 7 murthaidhi an mara aca togairm 7 siat-som ar sǣbchoire. Ō roaitcheatar ainm Colmáin meic Lūacháin tērnatar slán i tír 7 is amlaid sin cach æn guidhfes Colmán fri tendta dogēba cobair imslán ó Día.

15 94. [A]raile fecht dano luid fer a cath 7 tograim fair 7 fēimdid-sim imt[h]echt fri scíss. Ō dorat-som *immurgu* sele Colmáin meic Lūacháin ima c[h]osaib² fēimditt eich 7 dæine ní dó, conid ann isbert Colmán :

‘Sele Colmáin meic Lūacháin mo c[h]nāma cen meth,
20 romsnāidi a comarci corigei ar cach leth.

Dorīachtt cuigci næmCholmán ina chruth glan glē,
na traight[h]igh notograitis nódiuscartiss de.

Colmán mac Lūacháin im leth re ndul ar creich cridhi crūaidh,
da tegmad dam dul ar leth co nā hera nech mo būaidh.’

25 Romórad dano ainm Dé 7 Colmáin trit sin 7 gach duine gēbus so 7 fo ngēbthar nocha cuirfith^{er} hé 7 ticfa slán dia t[h]igh 7 dligid Colmán screpall de.

95. [A]raile fecht dano luid fer for slúaiged i ndiaid cāich 7 ní rucc forru. Doralatar *immurgu* a nāmaitt dó 7 cach æn díb téged dia

¹ faithti ms.

² 7 ni inserted by a later hand before *feimditt*.

his people slaughtered. And wolves carried his membrum virile to the porch of the church of Colman, who said to them: 'Carry it to be exhibited to Finnen or to Mocholmoc and to the saints of Ireland.' Again, God's name and Colman's were magnified by that miracle.

92. Now, Mocholmoc gave a cell in Clonard to Colman son of Luachan. Thereupon, Conall came in obedience to Colman son of Luachan, and offered him the great tribute of the people of Bretach henceforward (for it is they who were in his company as his protecting *flan* in every battle of the Bretach till doom), viz., a scruple from each adult and a sheep from each steading, and a horse from each captain in every seventh year till doom.

93. Again, once upon a time boatmen were upon the sea, and mariners of the sea were calling to them, and they in a whirlpool.¹ When they had called upon Colman son of Luachan, they escaped safe to land. And in the same way will everyone who shall pray to Colman in difficulties get complete help from God.

94. Again, once upon a time a man went out of battle, and was pursued and could not walk from weariness. But when he had put spittle of Colman son of Luachan about his legs, neither horses nor men could do aught to him. Whence it is said:²

'The spittle of Colman son of Luachan about my bones without decay; may its protection save me on all sides!

'To him came holy Colman in his pure bright shape; the foot-soldiers who were in pursuit were driven off thereby.

'May Colman son of Luachan be by my side before my going on a harsh-hearted raid! if it should happen to me to go aside,³ may no one carry off my glory!'

Again God's name and Colman's were magnified thereby; and everyone who shall sing this as well as he on behalf of whom it is sung shall not be overthrown and shall come safe to his house; and he owes Colman a scruple for it.

95. Again, on a certain occasion a man went a-hosting after the rest and could not overtake them. However, his enemies came upon him; and each one who came to seize him or to slay him, when he had

¹ Or, *mælstrom*.

² The Irish has 'whence Colman said.'

³ i.e. to be separated from the army.

greim nó dia marbad *ō* roataig-sim Colmān mac Lūachāin riu andar léo ba banscāl hé 7 nǣidhi for a muin. Romórad ainm Dé 7 Colmāin triasin *firt*-sin.

96. Tāinige tra faindi do Cholmān mac Lūachāin 7 ōrba cindti
5 forba a bethad dó tāngcatar cugci a maic *eclaise* 7 a manaig 7 rochísit
cáoi serb ina fīadnaisi 7 rochuinesett fair cetugud dóib fūaslucud an
talman for a taisib nǣma 7 a mbith i scrīn cumdachta eturru *amail*
cach ardnēm 7 cach n-ardapstal (fo. 88a2) arc[h]ena fo Ērinn.
Rodeōnaig tra Colmān sin coma[d] comdīdnad¹ torsi dóib-sium 7
10 comad chādus ar cach ngúasacht acside 7 nemaicsidi hé.

97. An tan *immurgu* rocomlāin[i]g sim .iii. blīadna i talmain, is ann-
sin dorala Fursa crābdech for cūairt sechnōn Ērenn *ō* c[h]ill co cill.
Ō dorīacht *immurgu* co hĀth an Daire, is annsin roben aistri Laine
a clogc. ‘Dimmbūaid n-aisterechta for fer t’inaid!’ ar Fursa. ‘Ní
15 lamam-ne ní is mesa do rád frit.’ Rosuīd Fursa iarum ic Croiss Fursa
ic dēscin ūada an muilind cirr sair. Is ann isbert in rann:

‘Dā chomurtha sūaichinti ac Lainn sech cach rūaim rachail;
muilenn cerr fri comblethad ocus brat im a bachaill.’

Tāinige cucu fochētōir ægaire coitchenn bó Laindi 7 feraid fóilti friu
20 7 dobir fiss don chill gusan airc[h]indech .i. co Cuána mac Cumaine.

98. Īar fairind tra dano comad hé tósech nódhrad Fursa .i. mǣr
na bachla cochlaige² 7 ní fǣilti dorōne friss nāch fria muindtir, conid
de sin rofágaib Fursa do-som ifernn 7 do fir a inaitt 7 dimbúaid
n-erlabra 7 athaisge 7 sodethbriugud co brāth, ar is sodethbriugud
25 dorōine fri Fursa 7 ní fiss tuge don chill *amail* tuge an t-ūgaire.
Tīagaitt *immurgu* muinnter Laindi eter sacart³ 7 airc[h]indech ar cend
Fursa 7 dobeiran sacart secht n-[an]ála Dē for a muin⁴ 7 fācbaid
Fursa dó nem 7 ana 7 sǣgal 7 secht mbriathra atberad do chomall.
Dobeir iarum an t-airchindech secht n-anála Dē for a muin corigci an lic
30 i ndorus a tighi apad. Tāinige iarum an banairc[h]indech 7 messar
lenna 7 messar lomma lē corigci an lic. Fācbaid Fursa sonuss lomma
7 lenna co brāth sund 7 nī bert[h]ar doblad tariss so cid mór dogéna.

¹ comdignad ms.² cochlaidhi ms.³ sacaird ms.⁴ muiñ, the dot and the n-stroke added later.

called upon Colman son of Luachan against them, thought that he was a woman with a babe upon her back. God's name and Colman's were magnified through that miracle.

96. Now weakness came to Colman son of Luachan, and when the end of his life was appointed for him, his clerics and his monks came to him and wept bitterly in his presence, and begged him to allow them to open the earth on his holy relics, that they might be kept among them in an adorned shrine like (the relics of) every other great saint and chief apostle throughout Ireland. Then Colman granted that, so that it might be a comfort of grief to them, and that his relics might be a halidom against every visible and invisible danger.

97. However, when he had rested¹ three years in the earth, then Fursa the Devout happened to go upon a round throughout Ireland from church to church. Now when he came to Ath in Daire, the bellringer of Lann was striking its bell. 'Disgrace of bell-ringing upon thy successor!' said Fursa. 'We dare not say anything worse to thee.' Then Fursa sat down at Cross Fursa, looking at the wry mill (Mullingar) eastward. 'Tis then he spoke the quatrain:

'Two conspicuous tokens has Lann beyond every shrouded cemetery: a wry mill for grinding, and a cloak around its staff.'

Forthwith there came to them the common cowherd of Lann, and bids them welcome, and carries the news (of their arrival) to the erenagh Cuanu son of Cummaine.

98. Now according to some the first to address Fursa was the steward of the cowled staff; and he did not bid him or his people welcome, so that therefore Fursa left hell to him and to his successor, and disgrace of speech and response and hustling, till Doom, for he had hustled Fursa; nor had he taken the news to the church as the cowherd had done. However, the community of Lann, both priest and erenagh, go out to meet Fursa; and the erenagh brings seven 'breaths of God'² upon his back, and Fursa leaves him heaven, and wealth, and long life, and that seven words which he might say be fulfilled. Then the erenagh brings the seven 'breaths of God' upon his back as far as the flagstone in front of the abbot's house. Then his wife came with a measure of ale and a measure of milk as far as the flagstone. Fursa leaves luck of milk and of ale till Doom here, and no ill repute is carried beyond it,

¹ Literally 'fulfilled.' ² Obscure to me. ³ viz. the flagstone.

Fācbaid Fursa don airchindech neam 7 ana 7 sǣgal 7 nā berthar a erbiri
 bīd acht co ro (fō. 88b1) gabad pater fri Lic Fursa fri Fursa 7 comad
 breth cach tres brīathar atberad 7 cach ní forbt[h]i nochuincfed fo
 secht .i. secht troisgeid ic ulaid Fursa ar an Coimdid¹ a n-anmum
 5 Fursa co tibred Día dó. Rofrithāiled tra co maith an aidhechi-sin
 Fursa, conid ann asbert Fursa :

99. 'Is cett lem² don ægaire cía nobeth sund co sona,
 cía fogaba mōre[h]ennsa lassin Dūilem iar ndola.

Is de tætt ar tǣrcud-ne co Laind na Colmān credal,
 10 áit hi fagbaim ermitin is mó inás imar dlegar.

Táinige maith an tsāmaid-sa dom toisge cucu buddechtsa,
 bíaid do rē[i]r mo chrābuid-sea, for a cet-sain mo c[h]et-
 sa.' Is c.

Bendachais tra Fursa an cill iarnabārach. Tegcaitt immurgu na
 15 manaig co Fursa 7 aitchitt an Comdid³ ris comad hé noberad a
 talmain taissi⁴ Colmāin meic Lūachāin. 7 donīther amlaid uile. 'Indis
 fechtsa dūinn, a Fursa!' ar na manaig uile :

Do macne mín muindterach ar t'úib t'īarmuib tendmaid-ne,
 do rīg is do rīgrada, do gnīmrada gerrma[i]t-ne.

20 A congala coscaraig ar tæb t'īardaigi tarsem,
 rongrādis roterādsimar, rotbāidsimar rotbāidfem.'

Bidgaid iarum an rí as asa c[h]odlud 7 ba mebur lais an láid 7
 mebraigid⁵ an rígan ūada-som hī 7 an slūag arc[h]ena ūaithe-sim.

100. Ba hé so tra clērech ba ferr enech a nĒrinn. Follus ón sin,
 25 ar táinige-sim cid iarna ētsecht do forāil a t[h]ighi ōiged for Airechtach
 mac Muiredaig 7 dorigne an láid-so cuigi 7 fri senīir isin c[h]ill isbert
 Colmān hí.

'Fir timna cēin bett abus dēnatt idna, iss ed a lless,
 creitett athair conige⁶ nem, ar iss é focren cach ceas.

30 (fo. 88b2)

Crommatt cind fon eclais n-uill mad áil dōib rath spira[i]tt glain,
 adrat do Chrīst credlach cross erett bett aboss 'ga tigh.

¹ coimded ms.

² lem cett ms. with marks of transposition.

³ comded ms.

⁴ tairisi ms. corrected from tairisi.

⁵ mebraidhidh ms.

⁶ corige ms.

however much there will be. To the erenagh Fursa leaves heaven and wealth and long life, and that his food should never be reproached, provided he would recite a prayer to Fursa at Fursa's flagstone, and that one of every three words he might say should have the authority of a judgment, and that God should grant him every perfection which he might ask for seven times, viz. (by performing) seven fastings upon God in Fursa's name at Fursa's tomb. Now Fursa was waited upon well that night; so then he said:

99. 'I permit the cowherd to live here happily, to obtain great mercy with the Creator after death.

Hence our offering comes to Lann of the pious Colmans, where I find reverence greater than is due.

Good has come to this congregation from my journey to them at this time; they will be obedient to my rule of devotion; my own permission is added to theirs.'

Then on the morrow Fursa blessed the church. However, the monks come to Fursa and beseech him in the name of the Lord that He might take the remains of Colman son of Luachan out of the earth. And thus it is all done. 'Now tell us, Fursa,' said all the monks:¹

'Thy gentle courteous sons,' &c.

Then the king starts out of his sleep and remembered the song, and the queen learnt it from him and remembered it, and the rest of the people from her.

100. Now he was the most generous cleric in Ireland. That is evident, for even after his death he came to commend his guest-house to Airechtach son of Muiredach, and made the following song for him; and to an old man in the church Colman said it.

'Let the men of the commandments practise purity while they are here below—that is profitable for them. Let them believe in the Father who rules Heaven, for 'tis He who rewards every affliction.

'Let them bow their heads under the great Church, if they wish for the grace of the Holy Spirit; let them worship holy Christ of the crosses while they are here below in their house

¹ What now follows is quite obscure, nor can I make any satisfactory sense of the poem. Something has evidently been omitted. The transcriber has probably run two different stories together.

Tennatt corp fri crābud¹ nglan do rē[i]r sāmāð sochla sean,
co risatt tír n-angel find, is ferr lim a ndul for nēm.

Nempní ar bith c[h]é an doman dub, bīd oirb oman Dé do neim.
ferr cērt an genusa glain ria techt an terus-sa, a fir. Fir.

5 Cóir are re dīgail Dé, mairge romīdhair bid fa t[h]núth.
nā rís ifernn [n-]ūathmar n-ard, imda gol garge ar a brú.

Brisiud ar sin, iss é a fír, deich timna Dé do neim nár,
gnīm co n-iris, nertad n-óg, techtad na trōg is na trēn.⁴

10 Timna ele, ūaisle grād, dlegar do c[h]ách cid dusgní,
aoine, ornaigt[h]i co fáth, timgoire trāth conotlí.

Tabairt bíd do bochtaib Dé, tlath do nochtaib, begc is gó,
bith cen ōrad aceg a clí, mēraid sin co nōmad nó.

Afrenn is celebrad glē, nī fedalrad fand co lí,
dlegar ria tocht do *chorp* Crīst *termud* gen trīstt co ba thrī.

15 Abair dam fri hAirechtach, déna maith ar bochtaib Dé,
ar is aigci atā cach maith iccon *flaith*, ic mac mo Dé.

Mór an crech tech n-æiged² Crīst arna meth,
mad ainm tigi Crīst na cloth, is inann is Crīst cen tech.

20 Nā ceil dam-sa in fírindi! dā cele-sæ tārastar,
na tabrad a druim fria Ríg, ná ría an tír atāgastar.

Tech n-áiged na mbocht fo bail ria tocht a ngnūis Dé do neim,
ní ferr grēs ar crābud³ glan dia rab lat dogrēs, a fir. Fir.

101. [A]raile scēl forathmentar sund .i. Becrachān,⁵ manach do
manchaib Colmāin hé 7 iss é an sechtmad⁶ fer luid leis do Rōim bēus
25 7 iss é fil hi Cill Becrachān fri lāim Colmāin meic Lūachāin 7 is sær
hí ar chíss rīg 7 flatha (fo. 89a1). Tugesat immurgu muindter Laindi

¹ *crābud* ms.² *æiged* ms.³ *crābud* ms.⁴ *trenn* ms.⁵ *brecrachan* ms.⁶ *Ull. ms.*

‘Let their bodies embrace pure devotion in accordance with famous ancient councils, that they may reach the land of blessed angels—I would prefer their going to Heaven.

‘The black world is nothing on this earth—have ye the fear of God from Heaven! better is the law of pure chastity before going on this journey, my man.

‘It is right to beware of God’s vengeance; woe to him who has resolved to be under wrath! Do not go to horrible deep Hell, many are the fierce wails in its lap.

‘Next (beware) of breaking—that is the truth of it—the Ten Commandments of God from holy Heaven; deeds with faith,—perfect strength—the possession of the wretched and the strong.

‘Another commandment of the highest rank, which behoves every one whatever else he do: fasting, praying with reason, supplication at each Hour . . .

‘Giving food to God’s poor, a garment to the naked—it is never false; his being without cold in the body, that will endure nine times nine.

‘It behoves to offer Sacrifice and glorious Mass, no feeble constancy with splendour, before going to receive Christ’s body, a . . . without a curse three times.

‘Say to Airechtach on my behalf that he do good to God’s poor, for he possesses every good from the Prince, from the Son of my God.

‘Great is the harm that Christ’s guest-house should be neglected; if it is called Christ’s house of fame, it is as though Christ were houseless.

‘Conceal not truth, I beseech thee! if thou do, . . . Let him not turn his back upon his King, let him not buy the land which he has dreaded.¹

‘May the guest-house of the poor prosper before (his) going into the presence of God from Heaven—there is no better practice in pure devotion, if that be ever with thee, O man!’

101. A certain story is recorded here. Becrachan was one of Colman’s monks; and he was another of the seven men that went with him to Rome; and he it is who is buried in Cell Becrachan under the protection of Colman son of Luachan. And that church is free from the tax of king and chief. However, the monks of Lann gave it to

¹ i.e. Hell.

d'Ú Scoil hī for a manchine co brāth. Nī dlegar *dano* do Feraib Tulach cethernn timchill rīg Midhi forru acht a gille each an tan bías isin Crōindsi ar son na cethernne timchill 7 nī dlegar dīb dol a cath illó catha acht imon rīg 7 deoraid 7 amais.

5 102. [A]raile scēl *dano* forathmentar sund. Fecht ann fæmait na trī Colmāin mōra Midhi trian slóig do dingmáil do rīg Temrach acht co mbeth dia rē[i]r .i. dā cath do dēnum do feraib Midi dīb 7 trī catha do feraib hĒrenn dīb 7 an tres cath dīb-sin .i. do na trī Colmānaiḃ Midhi, conid ann isbert in rand :

10 'Cach olc do muir is do t[h]ír tige fri Temraig tothacht mín,
comlann ris ac Ríg neime na trī Colmáin cænMidi.'

103. Follus tra asna scēlaib-so Colmāin meic Lūachāin nāch fil clērech is amru ac Día oldās-[s]om. Ar cía clērech ele a nĒrinn ro-imthig an loch cen eathar acht ēisium?

15 Cía clērech *dano* ar rossluige talam a n-ænfecht an uile diarmidhi eter dæine 7 echu 7 conu feib rosluict[h]ea da brēithir-sim a ænar?

Cía clērech *dano* rotathbeōaig trī marbu fo c[h]osmailes Crīst acht ēisium fēin?

Cía clērech *dano* is cell chottaig dia manchaib fēin acht a c[h]eall-
20 som namá?

Cía clērech *dano* dia ndernnsatt na hallta umalōitt dia ndeōin fēin acht dó-som?

Cía clērech *dano* da fil muilenn cerr do c[h]umachta a mīrbuile acht ēissium?

25 Cía clērech *dano* gus'tāngadar muindter ifrinn fo forcongra hi richt foiche acht cuicci-sim?

Cía clērech *dano* cus'tāngadar muindter neime fo forcongra co ndernnsat grafne n-ōenaigh (fo. 89a2) dó ana fiadhnaissi co himmlán?

30 Cía clērech cus'tāinige Crīst fēin hi richt claim ic Crois Clamān acht chuigci-sim namá?

Cía clērech *dano* dorigine cruthnechtt don eorna acht ēisium a ænar namá?

Ua Scoil in consideration for his service to the monastery till Doom. The King of Meath is not entitled to demand a troop from Fartullagh to accompany him on his round, except a lad for his horses, when he is in Cró-inis for the purpose of (collecting) the troop to accompany him; and they are not obliged to join a battalion on a day of battle, except with the king, and strangers and mercenaries.

102. Again, another story is recorded here. Once upon a time the three great Colmans of Meath agree to ward off one third of the host from the King of Tara, provided that he were obedient to them, viz. that two battalions should be formed by the men of Meath, and three battalions by the men of Ireland, and one of the three battalions by them, viz. by the three Colmans of Meath, whence is the quatrain:

‘Every evil on sea or on land that comes against Tara of fair possessions, by the grace of the King of Heaven, the three Colmans of fair Meath are able to cope with it.’

103. Now it is evident from these stories about Colman son of Luachan that God thinks no cleric more wonderful than him. For what other cleric in Ireland has gone on a lake without a boat but he?

Again, what cleric is there for whom the earth swallowed at once all those countless numbers, both men and horses and hounds, as they were swallowed at his word alone?

Again, what cleric resuscitated three dead people in imitation of Christ save he?

Again, what cleric is there whose church is a church of covenant for his own monks except his?

Again, what cleric is there to whom the wild animals rendered obeisance of their own free will except to him?

Again, what other cleric is there for whom by his miraculous power a mill was turned awry but he?

Again, what cleric is there to whom the people of Hell came at his bidding in the shape of wasps but he?

What cleric again is there to whom the people of Heaven came at his bidding, and in his presence ran races perfectly as at a fair?

What cleric again is there to whom Christ came in the shape of a leper at Cross Claman except he only?

What cleric again made wheat out of barley but he only?

Cia clērech dorigue céo lomma do englais midg acht ēiseam a ænar béus?

Cia clērech dano robáid indsi cona dæinib fo loch acht ēisim ana ænar béoss?

5 Cia clērech dano dorigne ferta 7 mīrbaili riana geinemain acht ē-sim a ænar?

Cia clērech gusa tångadar angil a n-aidchi a gene co cēolaib ersgaigthecha¹ acht cūci-sim?

Cia clērech dano dia ndernad tairc[h]etal ratha Dé ria feis a mǣthar
10 fria athair acht dó-som?

Cia clērech dano rochotail fon sruth ōn trǣth coraile cen fliuchad a éttaiḡ acht ē-sim?

104. Huc usque signa fiant 7 c. .i. ní coimsidh nech dechmad an neich dorigne-sim do aiseis acht mane tísad a aingel comaidechta nó
15 spiratt a anma fēin ana churp doridhisi dia falsiugud. Ar issī-so teisd dobir Cruimther Cassān Domnaig Mōir 7 Mǣltuille mac Nóchuire 7 Colum Cille ac a molad .i. cīa dofætsad nem for talmain dogēna Día are-sim a athnūadugud doridisi 'sa sonairti cétna. Ar ba fer glan idbartach toltanach ē-sium don Choimdid² na ndūla amail Abēl mac
20 Ādaim; prīmfaíd fri tairc[h]etal todochaidi amail Issahías mac Namais; cend irsi 7 creitim iarthair an betha amail Abrām mac Tarra; prīm-tōisiuch togaidi an popuil iræsaig tria muir na baisti 7 na der[g]-martra amail Móisi mac Amræ tre Muir Rúaid; salme[h]etlaid cennais dūthrechtach fri cantain tsalm amail Dauīd mac Íasse; (fo. 89b1) fer
25 fulaing fochaidhi 7 treablaitti ar an Coimdid³ na ndūla amail Iōp fochai-dech; istu[d]loc toghaidhi do ecna Dé 7 día airchetall amail Pōl apstal; comarba óigi 7 genais na eclaisi tiarmórtigh[th]i amail Eōin mbrun[n]-dalta; prīmliag⁴ cuirp 7 anmae cach iræsaig amail Lú cáss suibiscēltaide.

105. Ba hí-so rīagol a chrābuid⁵ .i. trí renna dogníd don aidchi
30 7 cethri huair cach raindi. Dogníd-som immurgu⁶ trī cét slēchtain isan c[h]ētna raind 7 no⁷ canad na trī .l. isin rainn tǣnaisti. No⁷ hetar-scarad dano a menmain ōna talmandaib cusna nemdaib i teōir isin tres raind. Dogníd immurgu .iiii. celebrat[h]a cach láí 7 no⁷ chanad .l. salm iter cech celebrad 7 no baisted 7 no pritchad 7 no⁷ chanad
35 ernaigt[h]i imda ele archena.

¹ dersgaidtecha ms.² choimded ms.³ coimded ms.⁴ primliaid ms.⁵ cradbuid ms.⁶ .g. ms.⁷ na ms

What cleric made cream out of whey-water but again he alone?

What cleric swamped an island with its inhabitants under a lake but again he alone?

What cleric again performed wonders and miracles before his birth but he alone?

What cleric is there to whom angels came on the eve of his birth with exquisite music except to him?

Again what cleric is there of whom a prophecy of the grace of God was made before his mother slept with his father, except of him?

Again what cleric slept under a river from one hour to the same hour next day without wetting his garment but he?

104. *Huc usque signa fant*, &c. No one can relate a tithe of what he did unless his guardian-angel should come or the spirit of his own soul should come back again into his body to make it known. For this is the testimony which Cassan the Priest of Domnach Mor and Maeltuile son of Nochuire and Colum Cille bore as they were praising him: if the heavens should fall upon the earth, God would for his sake renew them again in their same strength. For he was a man pure, sacrificing, acceptable to the Lord of Creation like Abel son of Adam; a chief prophet to foretell the future like Isaiah son of Amoz; the head of the faith and belief of the western world like Abraham son of Terah; the chosen leader of the faithful people through the sea of baptism and of red martyrdom like Moses son of Amram through the Red Sea; a gentle devout psalmist to sing his psalms like David son of Jesse; a man suffering afflictions and tribulations for the sake of the Lord of Creation like Job the afflicted; a choice treasury of the wisdom of God and of His love like Paul the Apostle; a virginal and chaste *coarb* of the persecuted Church like John the bosom-fosterling; a foremost physician of the body and soul of every faithful one like Luke the evangelist.

105. This was his devotional rule: he used to make three divisions of the night, four hours in each division. In the first division he would perform three hundred genuflections, and in the second he would recite the psalms. Again, in the third division he would remove his mind in meditation from earthly things, dwelling on heavenly things. Every day, however, he would celebrate mass and recite fifty psalms between each celebration, and he would baptize and preach and recite many other prayers besides.

106. Ó thainige *immurgu* cusna dēdenchu² dō-som, ar nī raba fuil nā feōī fair, ar roforbanastar a bethaid triasna hāintib cíanastib 7 triasna frithairib aidchidib, iss ed sin *immurgu* indisitt na senchusa næma nāch do galar sainruthach etir atbath, acht aingil an Choimded tancatar día t[h]ogairm i forba a bethad, dicentes: ‘O bone Colmane, festina ad nos’ .i. ar cia bé-siu isna talmandaib atchiam-ne tú amail catharda² díless hi neim. Conid amlaid sin *immurgu* roforbanastar a bethaid etir na himacallma anglecda 7 na cumsanta díada. Iss ed *immurgu* indisitt na scrībenda díada conid ē-sim fēin bus brethem for
 10 a manchaib 7 for a manchesaib illó brātha 7 ní bērt[h]ar nech dīb ūada a n-ifrinn acht æn do chētt 7 cid hē sin bid drú[th] nō díbergach nō mac mallachta. FINIT.

¹ na ms.² degenchu ms.³ caturarda ms.

106. Now when his end was approaching—for there was neither blood nor flesh on him, for he had consumed his life in long fasts and nightly watches—the holy ancient writings relate that he did not die of a special disease at all, but angels of the Lord came to summon him at the end of his life, saying: *O bone Colmane, festina ad nos!* that is to say, ‘for though thou art on earth, we behold thee as a rightful citizen in heaven.’ ’Tis thus then he ended his life, among angelic conversations and divine repose. This, however, is what the divine writings say: that on the day of Judgment he will be a judge over his monks and nuns, and none of them shall be carried into hell except one out of a hundred, and even so he shall be a jester¹ or a marauder or a son of malediction.

¹ Perhaps leg. *drúi* ‘wizard.’

NOTES

P. 2, l. 2. *An spirat nóem* &c. See the same sentence in the Life of Adamnan edited by R. I. Best in *Anecdota from Irish MSS.* ii, p. 10.

ib. l. 3. *núfiadnaisce*. This is the O. Ir. form, which in Mid. Ir. becomes *núafiadnaisce*.

ib. l. 6. *ar ronordnestar* &c., literally: 'for God ordained him (O. Ir. *ranordnestar*) so that he was king and prophet.' As to Mid. Ir. *ron-* for O. Ir. *ran-*, see Strachan, *Ériu*, i, 157.

ib. l. 8. *ana fuil*, Mid. Ir. for O. Ir. *i fil*.

ib. *an fersa sin*. *fersa* is Mid. Ir. for O. Ir. *fers*. As appears from the use of *hí* in ll. 12 and 18, the word was feminine, probably on the analogy of *rann f*.

ib. l. 10. *a persoin = i persain*. Cf. Wb. 14d26: *is i persin Crist dagniu-sa sin*.

ib. *atá an fersa sin arna rád*, literally, 'that verse is after being spoken.'

ib. l. 19. *a rád co spirat*. On second thoughts I would now translate 'that it should be said of the spirit,' and not of the body.

ib. l. 21. *atá an rád sin comchoitcheann* &c. The meaning is that 'viriliter,' which might seem to apply to men only, also applies to women.

ib. l. 22. *atát mórán dona dæinib*. The use of the plural verb with a collective noun is common, but not obligatory.

ib. l. 23. *riasiu thinscnait*. Here and in l. 24 *riasiu* is followed by the indicative, while in O. Ir. it demands the subjunctive with *ro*. See Thurn. § 883.

P. 4, l. 2. *rocathaigsit*. Here and elsewhere the scribe no longer distinguishes between the conjunct ending *-set* and the absolute *-sit*, which has taken its place.

ib. l. 3. *diatá lith* &c. The same phrase occurs in *Anecdota* ii, p. 11.

ib. l. 4. *Luachaini*. Notice the graphic expression of lenited *n* in Irish Latinity, as in *Furannaini*, AU. 550.

ib. l. 12. *cid mór indiu a anóir* &c. This sentence again is also found in the Life of Adamnan, *Anecd.* ii, p. 19.

ib. l. 15. *óentu is úaislem cech n-óentaid*. Here the superl. *úaislem* has taken the place of the compar. *úaisliu*. The superl. is used correctly in p. 8, l. 1 (*sinem*).

ib. l. 19. *rogéner = rogénair*. Cf. *géner, foruer*, CZ. viii, 308, 12.

ib. l. 20. After *m. Maine* the scribe has omitted *m. Diarmata Deirg*. Cf. l. 26.

ib. l. 25. *geneloia*, Irish Latin for *genealogia*.

ib. l. 26. *m. Colmáin Móir Mide*. He was a son, not the father, of Diarmait Derg, though he died ten years before him.

ib. l. 29. According to LL 350a bishop Etchén (or Etchian) was a son of Maine éces mac Fergusa Láebdeirg. His church was in Clúain Fota Báetáin Aba, i.e. Clonfad in bar. Farbill. Ib. 353a3. Tech Dochua maic Nemain is mentioned as his church. He died about 580.

P. 6, l. 1. *screpul caithrech*. A tax of a scruple on adults (*caithrech*, from *caither* 'the hair of puberty') is mentioned again on p. 94, l. 9.

ib. l. 3. It is curious that among all these etymological speculations the true origin of the name *Colmán* (a diminutive pet form of Columb, borrowed from Lat. *columba*) should not be mentioned.

ib. l. 4. *Iób irisech*. Another standing epithet for Job is *fochaidech*, as below, p. 104, l. 25, and Anecd. ii, p. 10.

ib. l. 10. The feminine name *Lassar* should not be taken as indicating any reference to sun- or fire-worship, as Plummer (*Vitae Sanct. Hib.*, p. cxxxvi) supposes, but rather in the metaphorical sense of 'flame of hospitality, liberality.' *bréo* is also used in proper names in that sense.

ib. l. 11. *H(ú)i Guill*. They are mentioned as Lassar's *brátharfíne* in § 82.

P. 8, l. 4. *Húi Máenacháin*. They are mentioned in Rawl. B. 502, p. 121b, 122f, and 125a. *Húi Máilumai*, ib. p. 122f.

ib. l. 13. *.iiii. maic*, i.e. the three mentioned and Colmán.

ib. *Midna*. The older form is *Midgna* (mac Midgnai LL 315a, 351d, mac Midgnu ib.) = W. *Myddno*, where *-gno* represents Gaul. **-gnovos*. Cf. Ir. *Béogna* = W. *Beuno*, *Clothgna* = W. *Clydno*, *Fergna* (*Virgnous*, *Adamn.*) = W. *Gwrno*. The *g* has been lost before *n* as in *domnas* for *domgnas*.

ib. l. 17. *i ciunn*. This old dative occurs also on pp. 58, l. 19; 74, l. 4. As the list on pp. 127 and 128 in O'Malley's *Language of the Annals of Ulster* shows, it was replaced by *cinn* in the eleventh century.

ib. l. 21. *roaidbairset féin i n-ógiu*. Here *roaidbairset* is Mid. Ir. for O. Ir. *adropartar*, and *féin* is the Mid. Ir. form of O. Ir. *féssine*, *féissin*, or *féisne*. For *i n-ógiu* read *a n-ógi* and translate as in note 2 on p. 9. Cf. *ro idpair an ingen a óigi do Dia*, Lism. L. 4176.

ib. l. 22. *hi tírib cíanaib*, Mid. Ir. for O. Ir. *i tíre cíana*.

ib. l. 23. *reclésæ*. This word, the origin of which is still obscure, has often been translated by 'abbey church.' But the true meaning seems to be 'enclosure, close, cell.' In the preface to the hymn 'Altus Prosator' (Book of Hymns) and in the Life of St. Martin (RC. ii, p. 322) it renders 'cellula.' A (circular?) *reclés* of 27 feet in dimension is mentioned below in § 19. In 'Trip., p. 473, l. 31, it clearly means the close of a church. The word seems a masculine u-stem. It is referred to by *é sein* on p. 22, l. 8. See the Glossary.

ib. l. 24. *ní corbat coin ní dó &c.* More literally 'wolves do not defile anything of it, nor birds anything in it.'

P. 10, l. 17. *Tír inna Copán*. Notice the O. Ir. form of the gen. pl. of the article. The word *copán* is more likely to be the masc. form of the fem. *copóc* 'a burr, burdock' than the word meaning 'cup.'

l. 22. *ní bad amra*. Here, as on p. 14, l. 14, *amra* stands for *amru*.

ib. l. 26. The metrical system of this poem is $2 \times 7^3 + 5^1$, except in the first half of the first stanza, where it is 2×6^3 , and in the second half of the last two stanzas, where it is 3×7^3 .

ib. *gignither*. This is sg. 3. rel. of the O. Ir. reduplicated future of *gæinithir*, while on p. 6, l. 21 and p. 14, l. 11 we have the Mid. Ir. *f*-future *genfid*.

ib. l. 29. *nía*, used as a monosyllable like *líá* p. 12, l. 4.

P. 12, l. 8. *coic*, not necessarily 'cook.' In Plummer's *Vitae Sanct. Hib.* ii, p. 382, it is used equivalent with *cellarius*. There is a poem by Maelísu úa Brolcháin († A.D. 1086) on the eight chief sins, beginning: *Ocht n-ærích na ndualach*, in the Book of Lismore, fo. 52b1 and in H. 3. 18. Notice that *duálaig* (**du-ālaig*) is here still used as a trisyllable.

ib. l. 19. *cotaigi*. Bergin suggests that *cotaige* may be formed from *cotach* as *cennaige* from *cennach*.

ib. l. 22. *sái*, the Mid. Ir. form of O. Ir. *suī* (**su-vids*).

ib. l. 30. *saltrach*. This word, like so many other nouns ending in *-air* in the nom., has passed in Mid. Ir. into the guttural declension. See Strachan. *Contributions to the History of Middle Irish Declension*, p. 32.

ib. *so* 'he, the afore-mentioned,' as on p. 14, l. 1.

P. 14, l. 2. *dia Rómánchaib* 'for his Romans'? But *dia* might be miswritten for *dí* or *de*. Cf. the Mid. Ir. forms *fria* for *fri*, *tria* for *tri*, which are modelled upon *ria*.

ib. l. 4. *comlána*. The plural must be taken with the whole phrase *cethracha ar cé*. Cf. *cáca* for *cét comlána*, Lism. L. 4113.

ib. l. 11. *athilti* (sic leg.) stands by metathesis for *ath-aithli*. See Glossary.

ib. l. 16. *an tairchetul so*. I was first inclined to alter this into *ón tairchetul so*. But Bergin points out to me that we have here an early example of a common Mod. Ir. idiom, as e.g. *ní trumide an loch an lacha*.

ib. l. 19. *iróir*, spelt *irrair* on p. 20, l. 17.

ib. l. 20. *ó notégtis*, more literally, 'when they would come.'

ib. *batir*. Notice the O. Ir. form for the later *batar*.

ib. l. 22. *fodesin*, one of the O. Ir. forms (*fadeissiu*) of the 3. sg. m.

ib. l. 22. *órba slána*. Notice the sing. of the copula with a piur. subject. So in *ba sdthig iat*, p. 20, l. 16.

slána as often = *lána*. Cf. p. 24, l. 28.

ib. l. 24. *a céin roba*, O. Ir. *céin* (*céne*) *romba*.

P. 16, l. 1. *fair-som*. Here we have the Mid. Ir. confusion of the prep. *for* with *air*. In O. Ir. it would be *airi som*.

ib. l. 4. *conicci*, as on p. 18, l. 29 and l. 33 for O. Ir. *corricci*, which we have on p. 18, l. 16 (*coreggi*) and l. 21.

ib. 6. *tarfás*. The mark of length belongs rightly to the first *a*.

ib. l. 10. *Robói tra Colmán fo usci*, &c. So Mac Dá Cherdda slept under water. See Ériu v, p. 21.

ib. l. 14. The metre of this poem is *lethrannaigecht mór* ($5^1 + 5^1$). See my *Metrical Primer*, § 20.

ib. l. 15. *ní biú*. The consuetudinal present with the negative is used in a future sense. Cf. *nocha biu-sa im bethaid de*, Fél.² p. 54. Compare also Vendryes *Sur l'absence d'adverbe temporel avec la négation*, RC. 28, p. 10.

ib. l. 16. *tósci*, compar. of *tóisech*, O. Ir. *tóisigiu*.

ib. l. 18. *ar in sruth*. Here *ar* has taken the place of O. Ir. *for*.

ib. l. 23. As to the later name (apud novos Scottos) '*Lám airgit*' for the Brosna see the Index of Places s.v.

ib. l. 25. *ar do scáth*. We have to distinguish two different phrases, (1) *iar scáth* and (2) *for scáth*. Both have become *ar scáth* in Mid. Irish. Here we have to do with the latter. Cf. *bít for scáith* (leg. *scáth*, rhyming with *cách*) *do scéith*, LL 148b18.

ib. l. 26. *for thuil tú*, perhaps corrupt for *for fuil tú*.

P. 18, l. 1. *tustide*, the Mid. Ir. form of O. Ir. *tustid*.

ib. l. 2. *Romórad ainm Dé* &c. A common phrase in the Lives of Saints. See e.g. Fél.² p. 46, 5; Trip. 10, 22.

ib. l. 5. *tabair a lám*, either for *tabair a láim* or for O. Ir. *tabarr a lám* 'let his hand be put.' Cf. *tabar a ríar dó*, Trip. 472, 8.

l. 8. *arale dano scél*. Notice the position of the particle.

l. 9. *tabair an mac*. Here again *tabair* may stand for an O. Ir. *tabarr* (imperat. pass.).

l. 10. *fo rosc = fo a rosc*.

l. 15. *anúas*, perhaps 'from the south.'

l. 17. *asbert*. This should probably be emended into *asberthar*. But cf. *conid de sin asbeir an bachall*, p. 46, l. 9.

l. 25. *laid*. This spelling recurs on p. 82, l. 16.

l. 27. *roedprad*, Mid. Ir. for O. Ir. *adroprad*.

ib. l. 28. *ar son na hIbraige féin*. The Ibrach was Colman's cell (*roclés*) at Rahen. See § 21.

ib. l. 30. *anís*, perhaps 'to the south of.'

ib. l. 31. *do muintir Laine* &c. After the parenthesis *.i. ód—inti* the thread of the sentence is again taken up; it would be clearer if *.i.* were inserted before *do m. Laine*, which evidently refers back to *do Chohnán* in l. 27.

ib. l. 33. *do nóemaib na himirce*, i.e. those who accompanied Mochuta on his expulsion from Rahen. As to the expulsion of Mochuta see Fél.² pp. 95 and 97, and cf. the Brussels MS. 5100:

Mochuda cona chlamraid
d'ionnarba a Rathain roghlain.

P. 20, l. 2. *Ūa Ferchair*, i.e. the chief of the *Ūi Ferchair*.

ib. l. 3. *muintir Liss Móir*. At Lismore Mochuta finally settled and died.

ib. l. 4. *Blathmac*. As the rhymes with *rathmac* l. 8 and *athbac* l. 9 show, the first syllable is short, so that *blath* seems to stand for *blad* 'renown.' So in the

Martyrology of Gorman, Dec. 11, *Blaithméc* rhymes with *taithmet*. At the same time Walafrid Strabo in his poem on the martyrs of Iona renders this name by 'Florigenus.'

ib. l. 5. In the first stanza the metre of the first couplet is *debide guilbnech*, that of the second ordinary *debide*. The second stanza is composed in *debide imrind*; the last stanza is again a mixture of *debide guilbnech* and ordinary *debide*.

As the use of *déc* and *úa* as monosyllables shows, the poem cannot be earlier than the second half of the tenth century.

ib. l. 21. *antí nach ba*, Mid. Ir. for O. Ir. *intí nad ba*.

ib. *do gait neime form*. Here *form* has taken the place of O. Ir. *airium*.

ib. l. 23. *corab hí a n-elithre*. Cf. *bíd ailithri dot manchaib-siu indti* 40, 27.

ib. n. i. *gl . . . úa Súanaig*, more likely *úi Súanaig* i.e. of Fidmuine.

P. 22. . . . *an manaig*. Here for once the O. Ir. nom. pl. masc. of the article has been preserved.

ib. l. 11. The metre of this poem is *rannaigeacht bec bec* ($4^2 + 4^2$). See my Metr. Primer, no. 19.

ib. l. 12. *grád Dé*, i.e. 'beloved of God.'

ib. l. 15. *lommndán*, by dissimilation from *lom-lán*.

ib. l. 19. *úastu*, Mid. Ir. for O. Ir. *ósib* (Wb.).

ib. l. 20. This line is hopelessly corrupt.

ib. l. 21. *fiad na huile*. *fiad* (W. *gwydd*) governs the dat. in O. Ir.

ib. l. 24. *céin béo*, literally, 'while I may be,' as *céin beth* in l. 27 'while he might be.'

ib. l. 26. *timairgid* (= *tingairid*) *celebrad* 'asks leave' rather than 'bids farewell.'

P. 24, l. 13. *lugda*, bad spelling for *lugu* or *luga*.

ib. l. 16. The metre of this poem is *cró cummaisc eter chasbairdni ocus lethrannraigeacht* ($7^3 + 5^1$). See Metr. Primer, no. 62. In the first verse of the second stanza *tra ale*, if correct, takes the place of a trisyllable.

ib. l. 18. *tasce* = *tasci*, p. 48, l. 1. This seems originally the third sg. of the pres. s-subj. of *do-scuchim*.

ib. l. 19. *tám-ne*, trisyllabic.

ib. l. 26. *an t-ord tue Molaisi leis ó Róim*. Plummer (*Vitae Sanct. Hib.* p. xlvii n. 3) conjectures that this refers to the adoption of the Roman Easter of which Molaisse of Leighlin was a well-known partisan.¹ It is, however, questionable, as Plummer himself suggests (vol. ii, p. 381, s.v. *celebrare*), whether by *ord* is not simply meant the *ordo celebrandi*, such as e.g. Ailbe is said to have sent for to Rome (ut novum ordinem celebrandi a Roma deducerent).

ib. *ar roforaith ē-sium* should have been translated 'for he helped him.'

¹ But Plummer's translation of *acht co torsed* (for which he reads *toracht*) by 'as soon as ever it arrived' cannot be upheld.

P. 26, l. 10. *illera* probably miswritten for *illabéra*, the *ē*-future of *labraim*, the 1. pers. of which occurs in Harl. 5280, fo. 52b (*nochar labér*). *cipé laibérus* Aisl. M. 117, 40. In O. Ir. *labrur* formed an *f*-future.

ib. l. 17. *slaindid*, miswritten for *slaidit*.

ib. l. 25. *m. Feradaig*. No Feradach is mentioned among the twelve sons of Cass enumerated in Rawl. B. 502, 152a and 152b = LL 322.

P. 28, l. 6. *mina raib lind féin*. An early example of the use of *féin* in the sense of 'even' so common in the modern language.

l. 8. *fégaidh*. This curious spelling recurs in *claiditt* l. 10, *manaigh* ib., *saothraoigh* l. 11 &c.

ib. l. 15. *óen cach ché[i]t* (sic leg.) *sund dochum nime* &c. should have been rendered 'Here one out of every hundred goes to Heaven and one out of every hundred to Hell.' Cf. *óen do c[h]ét esti i n-ifirn*, Féil. Oing.² p. 204.

ib. l. 25. The metre of this poem is *rannaigeacht bec bec*, as above p. 22, l. 10. In the second half of the first stanza we have the expansion known as *corrán* (three verses instead of two). See Thurneysen, Ir. Verslehren, p. 132.

P. 30, l. 1. *ní fil díge*, transl. 'there is not a joint.'

ib. l. 3. *óen cach céta*, transl. 'one out of each hundred.' The gen. sg. *céta* instead of *cét* is used no doubt to meet the exigencies of the metre which requires a disyllable at the end of each verse.

ib. l. 13. The three *Colmáin móir Midi* are also mentioned together in the notes on Féil. Óing.² p. 137, where for 'Colman of the coffer' read 'Colman of Comraire'¹ (Conry in bar. Rathconrath, West Meath).

ib. l. 18. The metre of this poem is *de frestlige ar dechnaid* ($6^3 + 5^2$); see Metr. Primer, no. 63.

ib. l. 21. *arcangel*, miswritten for *archangil*.

ib. l. 29. The *túis* which a later hand has inserted is meant either for *túisech* or *i ttús* and refers to *téit Colmán* ('as the first, or first, Colman goes').

P. 32, l. 7. The metre of this poem is *lethrannaigeacht mór* ($5^1 + 5^1$), as above, p. 16, l. 14.

ib. l. 8. The copy in D. 4. 2, fo. 55a2 reads: *furighther a n-ám. ní fuilngther a nglond*.

ib. l. 12. *cinniud for cách*. Here again *for* has taken the place of O. Ir. *air*.

ib. l. 15. *an tUltach*, i.e. Colmán Eo.

ib. *is dilliu for bith*. D has: *is cáime nān bith*, 'who is more beloved than the world.'

ib. l. 17. D has: *gēbaig* (recte *gébaid*) *ilar ceall* 'he will take many churches.'

ib. l. 19. *maírg doregha ris D*.

ib. l. 21. Translate perhaps 'His heart is a shrine of a hundred mysteries beyond all others.'

¹ In his edition of the Annals of Ulster, A.D. 1122, note 1, and again in the Index, p. 83, Mac Carthy has confused Colmán Comraire with our Colmán.

ib. l. 23. Here the reading of D *do claind Cholmáin móir* is preferable.

ib. l. 25. Here D has preserved the O. Ir. form *rét[*g*]lu*. ib. l. 24. *dan* = O. Ir. *diand*.

ib. *ónid sorchá in bith*. Cf. Ml. 51c2: *air cech cenéiliú ciúil hónid téchtæ molad Dæ*.

ib. l. 26. D. reads *is sí in gríbh cin brath* 'he is the griffin without guile.'

P. 34, l. 4. The reading of D *nír techt* is preferable.

ib. l. 11. The three churches are here enumerated according to their geographical situation.

ib. l. 21. *úaid*. This earlier form (also in l. 27) alternates with the later *úada* (l. 23).

ib. l. 24. *ní fuil dom ferann*, literally, 'there is not of my land (*ferunn*),' or perhaps 'I have no land.'

P. 36, l. 11. *oldáili*. This older form (*oldás* pp. 54, l. 28; 102, l. 13) alternates with the later *andás* (p. 42, l. 26), *andú* (p. 36, l. 13).

ib. *na fir tuc éra*. As to the construction of the sing. verb in a relative clause referring to a plural noun which is the subject of the clause, see the rule formulated by Atkinson in the *Proceedings of the Royal Irish Academy*, 3 ser., vol. i. p. 430.

ib. l. 13. The metre of the poem is again *lethrannaigecht mór*. In the second couplet of the first stanza there is elision between the two verses (*buidi an*). See *Met. Primer*, § 24.

ib. l. 17. Here *lír* is used like W. *llawr* for the earth.

P. 38, l. 3. *Rua* is perhaps miswritten for *Ruba*.

ib. *Caca* = *Coca*?

ib. l. 8. *mac Fiachraidh*. He is called *Fiachra mac Ailella* in § 79, where *mac* is used for *úa*, as often.

ib. l. 26. *anā* = *anā a*.

P. 40, l. 8. *romilsitt*. See note on p. 4, l. 2.

ib. l. 11. *an tigi n-abad*. The transported *n* of the nom. and acc. sg. here follows the gen. sg.

ib. *each aidchi*. Perhaps rather *cacha aidchi*. The ms. has *cā*.

ib. l. 21. *rotoimled* for O. Ir. *doroimled*.

ib. l. 32. *amail bis a Clúain Fotta*, literally 'as it is wont to be in Clonfad.'

P. 42, l. 1. *imáin* = *amáin*; spelt *immáin*, p. 60, 12.

ib. l. 2. *ronsoset*. The ms. has *rōset* with *so* inserted between *rō* and *set*. The stroke was probably meant not for *n*, but as a suspension stroke, so that we should read *rososet*.

ib. l. 7. *Ua Súanaig*, i.e. *Fidmiúine*, 'the anchorite of Rahen,' as the Martyrology of Donegal, p. 130, calls him.

ib. l. 11. *bráthair a senathar*, i.e. the descendants of his grandfather's (Leda's) brother. Cf. p. 44, l. 7; p. 64, l. 17. They are called his *brátharfine* in §, p. 84, l. 11.

ib. l. 13. *ina screpull soscélae*, i.e. as a tax for the preaching of the Gospel. Cf. na hImlecha a (= i) screbull a todúsethe, Arch. iii, p. 226.

ib. l. 25. *mo choss*, recte *mo choiss*.

ib. *doní Día fort*. Here again *for* has taken the place of O. Ir. *air*.

ib. l. 28. *daul*. With this spelling compare *laid*, p. 46, l. 93.

ib. l. 30. *sé ríq tra díb-so*, i.e. six kings of the race of Níall of the Nine Hostages.

P. 44, l. 1. The six kings mentioned are Ainmire mac Sétnai (566–569 or 576), Aed mac Ainmirech (592–598), Maelcoba mac Aeda (612–615), Domnall mac Aeda (628–642), Cellach (643–658), and Conall Cúel (643–654), so that instead of the first *a dá mac* in l. 1 we should read *a mac*, and in l. 2, before *dd mac* we should insert *ocus*.

ib. l. 8. *Aedae*, miswritten for *Ledae*.

ib. l. 20. *dlegar* for O. Ir. *dlegair*; *hi flaithe* = *a flaithe*.

P. 46, l. 1. *matan tsamraid*. Here *ts* is written as often in later mss. for *í*.

ib. l. 9. *asbeir*. Cf. the note on p. 18, l. 17.

ib. l. 10. *'na láim na macdeim*, the sing. *láim* as in German, 'in der Hand der Knaben.'

ib. l. 19. The metre of this quatrain is different in the two couplets. We should probably emend *a Onchú cen nach gaindi*. The metre would then be *Áe freslige* ($7^3 + 7^2$) throughout. See Metr. Primer, no. 41.

ib. p. 26. *a n-aois bar trichat*. Here, as Bergin ingeniously suggests, *bar* is probably miscopied for *b. ar* = *bliadna ar*, that the meaning would be 'at the age of thirty-one years.'

ib. l. 28. The metre of this poem is ordinary *debide*.

P. 48, l. 1. *tasci*. See note on p. 24, l. 18.

ib. l. 5. Notice the alliteration between *rim* (O. Ir. *frim*) and *ré*.

ib. l. 7. *nān*, contracted for *nó an* (O. Ir. *in*).

ib. l. 10. *ríchid* rhymes with *díchlith*. In his 'edition of the Féilire Stokes wrongly prints *riched* throughout.

ib. l. 32. *abbair* &c. This verse is defective. Read perhaps *frinni* for *rind*.

P. 50, l. 25. *indsi*. As the reference is to Inis na Cairree, *inis* should have been rendered 'island' both here and in the following stanzas.

l. 34. *drónfat*. This contracted enclitic form is also found occasionally in prose, e.g. *huair nach drónaim*, Cáin Ad. § 6.

P. 52, l. 13. *inat-sa*. The lenited *d* of *inad* has become unlenited before *s*, as it has before *t* in *inat tigi*, p. 56, 22. Hence a form *inat* arose by the side of *inad*. Similarly we find *imat* by the side of *imad* (O. Ir. *imbed*).

ib. l. 21. *dechmad*. As the word is fem., I ought to have printed *dechmaid*.

ib. l. 27. *Mominóc*, perhaps identical with Moménóc Glinne Faidli i nUib Garrrchon, who, the notes to *Fél. 'Oing.* p. 54 say, is the same as 'Enán filius Gemmáin i rBus Mór i nUib Dega i nUib Cennselaig.

ib. l. 29. *ana láim* should have been rendered 'in his hand.'

P. 54, l. 10. This quatrain is composed in *rannaigecht chetharchubaid garit reomarcach*. See Metr. Primer, no. 3 (b). Notice the rhyme between *Lúacháin* and *úag' láin*.

ib. l. 16. The convention of Drum Cet was held A.D. 575.

ib. l. 28. *oldás*. See note on p. 36, l. 11.

P. 58, l. 12. *ní sinne thomélas*. See note on p. 36, l. 11.

ib. l. 17. As *blog* is here miswritten for *bolg*, so in Féil. Óing., March 30, *bolg* is confused by several mss. with *blog*.

P. 60, l. 14. *innamá*. This may be only a scribal error for *namá*, which occurs l. 19.

ib. l. 15. *culud*. Perhaps miswritten for *culi* or *culid*, dat. of *cule* 'storehouse.' Similarly in Anecd. i, 8 *asin chuilich* is probably miswritten for *asin chuilid*. *cule* is fem. as the verse *a ben na cuile, ná ceis!* Laud 615, p. 87 shows.

l. 23. *doní céo lomma de*. *doní* is here used impersonally as so often, e.g., Trip. 10, 21: *doronai cóic óibli díb*, where Stokes renders 'he made' instead of 'there were made.'

P. 62, l. 13. *conad í Muilinn Dé*. As *muilenn* is masc. one would have expected *conad é*.

ib. l. 14. *Arnán mac Eogain*, probably the same as *Ernán ó Thig Ultain*, mentioned in Mart. Taml.

ib. *Ultan*, probably the well-known bishop of Ardbracken.

ib. *Mac Liac*, possibly either the bishop of Liathdruim of that name or Mac Liac of Daire; both mentioned in the Martyrology of Gorman.

ib. l. 22. *Bordgal*. This interesting place-name is not in Hogan's Onomasticon. It is evidently the Gaulish *Burdigala*, and may have been originally the name of a settlement of monks from Gaul. *Bordgal* occurs also as the name of a parish in county Kilkenny. See Carrigan, Hist. and Antiq. of the Diocese of Ossory ii, p. 58.

P. 64, l. 8. *in Findfáidech*. This is the name of bells of several saints, e.g. of Colman's of Clonard (below, p. 92, l. 19) and of Patrick's (Trip. p. 267 n. 3).

ib. l. 17. *do brathturib* (sic ms.), read *do bráthraib* and translate 'from the kindred of his grandfather's brothers.' On p. 84, l. 11, the expression used is *brátharfine*.

ib. l. 18. *ráthanna*, a late plural of *ráith*, as *rathanna* from *raith* 'a raft.' See CCath. Index.

ib. *cona secht déc*, perhaps miswritten for *co a s. d*.

ib. l. 23. *isat*. Cf. *isat lána do bóide 7 do thrócaire*, Pass. and Hom. l. 5870.

ib. l. 28. *a meth nó a thrucha*. This phrase recurs on p. 72, l. 21, and on p. 88, l. 14.

ib. l. 29. *Tigernán mac Aeda Sláingi*. Laud 610, fo. 78b2, after enumerating seven sons of Aed Sláne, says: *dicunt autem alii octauum fuisse .i. Tigernán, a quo Húi Tigernáin Mide*.

P. 66, l. 3. *cargus erraig*. The Lenten Fast is so called to distinguish it from

sam-chorgus and *gem-chorgus*. Cf. the quatrain in Fél.² p. 42, text and translation of which should be emended as follows :—

Cargus Êli isin gemrad, lám fri cach séri is cóir ann,
corgus Ísu i n-errach adbal, corgus Moysi is tsamrad tall.

‘Elijah’s Lent in the winter, abstinence from every food is proper then ; Jesu’s Lent in glorious springtime, Moses’ Lent in summer of yore.’

ib. l. 6. *iffrind*, better *iffern*, as in p. 74, l. 29.

ib. l. 27. This poem is composed in the metre called *rannaigeacht bec bec* ($4^2 + 4^2$).

P. 68, l. 1. *fuidhell*, perhaps leg. *fuigell* ‘sentence, judgment.’

ib. l. 8. *ruicci nō egc*. I am not sure that the reading *éc* ‘death’ is right. After all Flann had to die some day. It is true, in Fél.² p. 74 *nicon raga bás* is glossed by *iffern*, which may be the meaning of *éc* here. But there is a word *ec* (with short *e*) which occurs e.g. in Fél.² p. 4, l. 16 (= LL 149a) : *cen on is cen ec*, where Stokes renders ‘sin.’ As it there goes together with *on* ‘blemish, fault,’ so it does here with *ruicce* ‘shame.’

ib. l. 11. *fer leptha rīg*. Cf. ‘qui (Tigernacus) pro venusti vultus specie et Dei gratia in eo rutilante in tantum dilectus est, ut (rex Britannorum) eum in lecto suo dormire permetteret,’ Plummer, Vitae Sanct. Hib. ii. 263, § 3. Other instances of the custom are cited ib. i, p. civ, note 6.

ib. l. 15. *an bale i mbéo-sa*, more literally, ‘wherever I may be.’

P. 70, l. 2. The metre of this poem is *cró cummaisc eter chassbairdni 7 leth-rannaigeacht* ($7^3 + 5^1$). But in the last three stanzas *7*¹ occurs instead of *7*³.

ib. *is amrai*, probably = O. Ir. *as amru*.

ib. l. 5. *imatt*. See the note on p. 52, l. 13.

ib. l. 14. *nosrifind*. In the verb *renim* in Mid. Ir. the reduplicated future has been contaminated with the *f*-future. See Strachan’s note on *rirfes* (SR. 1073), Verbal System, p. 18. So also *nitrifithe*, Anecd. i. 5, 2.

ib. l. 17. *i cinaid* ‘on account of.’

ib. l. 18. *cech dírech*, Mid. Ir. for O. Ir. *cech diriuch*.

ib. l. *asa táncais*, a Mid. Ir. contamination of the O. Ir. reduplicated preterite with the *s*-preterite.

P. 72, l. 3. *air*, instead of O. Ir. *fair*.

ib. l. 10. *elegæ*. My rendering ‘one of the two spears’ is grammatically possible, but I do not consider it certain.

ib. l. 13. *muirfidter*. As to *f* for *bf* see Thurn. Handb. § 135.

ib. l. 17. *uodergc*, if correctly expanded, is quite unintelligible to me. Perhaps it is miswritten for *uodesta*.

ib. l. 19. *do buth*. Here the original ms. from which this passage is taken evidently had the O. Ir. form *do buith*.

ib. l. 25. *notbera* = *nodbera*.

P. 74, l. 1. *do imthecht Tóiden Moling*. As to Moling’s water-course (*tóidiu*, from *to-ved-* ‘to lead’) at Mullins and the pilgrimages made to it, see Plummer, Vit. Sanct. Hib. lxxxii.

ib. l. 4. *Croò Criad*, a nickname meaning 'Hand of Clay.'

ib. l. 29. The metre of the first line is *rannaigecht dialtach* ($7^1 + 7^1$), that of the second, *debide*; that of the second quatrain is *cró cummaisc eter chasbairdne 7 leth-rannaigecht* ($7^3 + 5^1$).

P. 76, l. 13. The pedigree here given of Domnall mac Murchada, King of Ireland, tallies with that given in Rawl. B 512, p. 143*d* and in the Annals.

Níall Nóigíallach †405
|
Conall Cremthainne
|
Fergus Cerrbél †513
|
Díarmait Derg †565 or 572
|
Colmán Mór †555 or 558
|
Suibne †600 or 604
|
Conall Guthbinn †635
|
Airmedach
|
Díarmait †689
|
Murchad †715
|
Domnall †763

ib. l. 32. *Maeltule*, i.e. Maeltule mac Nóchaire of Dísert Máele Tuile, mentioned in Gorman's Martyrology, July 30th.

P. 78, l. 6. *Rí na rinn* = *Rí na renn*, l. 21. In Fél. Oing.² p. 224 Christ is so called (*Rí na renn*, mac Muire).

ib. l. 21. The metre of this poem is *debide*, except in the first half of the third stanza.

P. 80, l. 5. *is do cach den* has to be read 's do cach aén.

ib. l. 21. *for lepaid* (sic leg.) *Mobí*. *Mobí* is a pet form of the name Berchán. See Fél. Oing.² p. 224, l.

ib. l. 24. *Cromm Deróil*, a nickname meaning 'the puny Crooked one.'

ib. l. 27. The metre is again *debide*, except in the first half of the third and fourth stanzas.

ib. l. 28. *cenn cunga Coluim Chille*, translate 'the head of C. C.'s yoke.' Cf. dam réisc fo chinn chuinge Críst, Archiv. iii, p. 306, § 7.

ib. l. 32. *armthá* = *iarmothá*. See Glossary.

P. 82, l. 9. *Findén*, i.e. Finnian of Clonard.

ib. l. 14. *Báetán Bretnach* or Uidrín mac Aramail. This may be Udrín of Druim Dresá mentioned in Gorman's Martyrology, Feb. 18th. The epithet *Bretnach* does not necessarily imply that he was a Briton.

ib. l. 21. The metre of this poem is *Snédbairdne*. See Metr. Primer, no. 34.

P. 84, l. 7. *coirim* = *coirm* spelt with svarabhakti.

ib. l. 10. *do imdugud* &c. is obscure to me.

ib. l. 16. *mar bit bæ mōelæ* &c., evidently a proverbial saying the meaning of which here I cannot explain.

ib. l. 30. *rogníatt = dogníatt*, as *rognisitt* p. 86, 1 = *dogníset*.

ib. l. 32. *iccon cloich impóid*. As to the use made of such turning-stones, see Plummer's *Vitae Sanct. Hib. I*, p. clvii.

P. 86, l. 1. Something has evidently been omitted after *súass*.

ib. l. 14. *oittiu*, translate 'tutor' rather than 'foster-father.'

ib. l. 17. *rig Temrach*. In the poem (p. 89, l. 16) he is called king of Teltown.

ib. l. 21. '*Oengus mac ind 'Oc*, a well-known pagan deity. Rhys, *Celtic Heathendom*, p. 145, translates the name 'Oengus son of the (two) Young Ones,' taking *ind* as the dual article.

ib. 27. *Cinæth mac Conchubair*. Whether *mac C.* is miswritten for *mac Oengusa* (cf. l. 16 and p. 88, l. 17) or whether *mac* is here used for *úa*, as often, I cannot decide, as the name of this king does not occur in the *Annals* or *Genealogies*.

P. 88, l. 2. *trit an firt sin*. Here and p. 94, 4, the form *trit an* is due to analogy of *trit* 'through it.' Cf. *trit sin*, p. 94, 25. On p. 96, l. 3 we have *triasin firt sin*.

ib. l. 16. This poem is composed in *debide*. In the last stanza the second verse contains 8 instead of 7 syllables.

ib. l. 26. *ferta imda adamra* should have been rendered 'many marvellous miracles.'

ib. l. 27. *drái*, leg. *drúth* as in l. 19 and p. 90, l. 3, 5 &c.

P. 90, l. 1. *dorigne*. Thurneysen, *Handb.* § 677, prints *dorígnius* &c. with a long *i*. But rhyme in O. Ir. poetry shows that we have to do with short *i*. Thus we have the rhymes *rofigli* : *dorigni* SR. 1080; *dorinne* : *Conglinne*, Fél.² 208; *dorignis* : *ignis*, Fél. Epil. 502, *tibri* : *doringni*, LL. 44b21, *domroighne* : *coimdhe*, CZ. 8, 221, &c. In the fourteenth century I find *doríne* rhyming with *líne*.

ib. *ferta'aile* should have been rendered 'other miracles.'

ib. l. 8. *rí Berba*, a frequent bardic epithet of the kings of Offaly, through whose territory the Barrow flows.

l. 9. *rí Lifí*, another epithet for the kings of Offaly, though the Liffey merely skirts their territory. But *Lífe* may here be used for *Mag Lifí* as often.

l. 12. *ón tsráb*. For this emendation see the Glossary.

l. 13. *féine*. This form instead of the usual *féin* seems only to occur in poetry, e.g. *ní dlig féine eneclann*, Arch. iii, p. 223. *atteoch tusa féine*, a *Rí gréine gairge*! 23 N.10, p. 92. *nech da fiadachad féine*, Fen. p. 17 n. 6. *ratfía-su féine*, LL 297a45.

l. 17. *co hattain*, literally 'till time again,' (*ath-tain*) seems to mean 'for ever.'

ib. l. 20. *do-som*. The vowel of *do*, as of other monosyllables ending in a vowel, remains short in inlaut. Hence it is sometimes written *dossom*. See Thurn. *Handb.* § 42b. Compare *mé* and *messe*, *tú* and *tusa* &c. So also *íse*, *sěisen*, *ěisen*, as rhymes show, e.g. O'Gr. Cat. p. 488; *sisi* : *āisi*, Fél. clxix.

ib. l. 24. *fúaratar*. In Irish, as in Greek, Latin and German, the apodosis of a conditional sentence of irrealis may for emphasis be put in the indicative.

ib. l. 26. *Domnall m. Donnchada m. Murchada*. This should be *Domnall mac Murchada*.

P. 92, l. 1. *tochra*, the verb-noun of *do-crenim*, as *fochra* (made into *fochrice* by contamination with *creice*) is of *focrénim*. See Zupitza, CZ. i, p. 467.

ib. l. 3. *i n-áge a gellta*. Cf. *i cinn an áighe*, Aisl. Tund. i, 2.

ib. l. 7. *robaist*, evidently miswritten, but I can offer no plausible emendation. The sense should probably be as I have translated.

ib. l. 12. *Mocholmóc*, a pet form of the name *Colmán*.

ib. l. 27. *doraga duit ceó dar a roscaib*, &c. Cf. *doragha duit 'Eire d'fácbáil nó do lám do thabairt i láim Finn*, SG. i, p. 132, 33.

P. 94, l. 3. *ría*, probably miswritten for *riu*, which is translated.

ib. l. 19. The first two stanzas of this poem are composed in *cró cummaise etir chasbairdne 7 lethrannaigeacht* ($7^3 + 5^1$), though the first verse ends in a disyllable; the last stanza is in *rannaigeacht dialtach* ($7^1 + 7^1$).

P. 96, l. 11. *rocomlaing*, miswritten for *rocomlánaig*.

ib. l. 14. *Dimbháid*, &c. Cf. 'Aimiris ar fir th' inaid!' ar Colum Cille. Féil.² p. 198.

ib. l. 17. The metre of this quatrain is *de freslige* ($7^3 + 7^2$).

ib. l. 25. *úgaire*, the O. Ir. form for later *ægaire* l. 19, p. 98, 7. See Thurn. Handb., p. 122.

ib. l. 30. Read *a[n] tighi apad* which is translated.

ib. l. 32. Instead of *nī bert[h]ar* read *nī bentar* and for the idiom compare *nī ben éndach* 'he does not blaspheme'; *nā benaid amiris for Dia imm immut a mírbol!* Lism. 49a1.

P. 98, l. 7. This poem is composed in *de freslige*.

ib. l. 8. *dola*, a euphemism for 'death.'

ib. l. 18. The metre of the first stanza of this poem is *cassbairdne* ($7^3 + 7^3$). The second stanza is in *de freslige*, but the corrupt *tarsem* yields no rhyme. The purport of the poem is a curse pronounced by Fursa, or more likely by Colman, against some king who had offended him.

ib. l. 21. *rongradis*, corruptly for *roncrádis* 'thou hast tormented us.'

ib. l. 25. *Airechtarh mac-Muiredaig*, evidently the *erenagh* of Lann mentioned above in §§ 19 and 37.

ib. l. 28. The metre of this poem is *rannaigeacht dialtach*.

ib. l. 31. *cromnat cind*. The form of the nom. pl. has taken the place of the acc. *cinnu* as in *baill*, p. 92, 13.

ib. l. 32. 'ga tigh, perhaps leg. 'ga thigh 'in his (Christ's) house.'

P. 100, l. 3. *oirb*, a Mid. Ir. form for O. Ir. *foirib*.

ib. l. 8. *gním co n-iris*. Cf. *iris co ngním*, the first precept of the Abgitir Crábuid ascribed to Colman mocu Béognae. See CZ. iii, p. 447.

ib. l. 10. *conotli*, probably for *cona tli*. Cf. *co trocha thli*, LL 133a6. The

meaning of *tlí*, though it is of frequent occurrence in chevilles (see e.g. the Index to SR), has not been made out. O'Clery glosses it by *tlacht*. In *Fianaigeacht*, p. 40, 2 I have ventured to render it by 'comfort.'

ib. l. 11. *tlath*, probably miswritten for *tlacht*, which is translated.

ib. l. 12. *órad*, is, I think, written for *úarad* to show the rhyme with *nómad*. So Oingus uses *sóbis* (*su-abais*) to rhyme with *Pharónis*, Epil. 502. The meaning is: 'his (the poor man's) being (by your charity) without cold in his body.'

ib. l. 14. *termud*, perhaps miswritten for *termun* 'protection.' Cf. *nfrbu thermun*, LL. 194a59.

ib. l. 25. *fri láim Colmdáin*. Cf. *cia fil red láim?* 'who is your surety?' Anecd. ii. 10. *an airiogh robhúi fri láimh rígh Saxan* 'who was the deputy of the King of England?' Hugh Roe 50.

P. 102, l. 1. *d' 'U Scoil*, i.e. to the chief of the *Ui Scoil*. Plummer, *Vitae Sanct. Hib.*, p. cxv, n. 10, has strangely misinterpreted this paragraph by reading *du scoil* and translating 'as a school.'

ib. l. 10. This quatrain is composed in a mixture of *rannaigeacht dialtach* and *debide*.

P. 104, l. 3. *ana áenar*, Mid. Ir. for O. Ir. *a óenur*.

ib. l. 13. *Huc usque signa fiant*. Cf. *biat na ferta conicci so indiu*, Trip. 60, 21; 256, 7.

ib. l. 18. *ar ba fer glan* &c. Cf. *fer é cu lán[ed]partaib teghaidhi don Choimdid amail Aibél mac n'Adaim*, Lism. L. 4494.

ib. l. 28. *suibiscéltaide*. Cf. the mod. spelling *suibhsgéal*.

GLOSSARY.

The numbers refer to the pages and lines.

- abbél (= ad-bél) *flattering*. 82, 34.
 acais *venom, rancour*. 42, 18. rotgab
 acais mór, CZ. III. 227, 2.
 accecht m. *a lesson*. gen. accechta 18,
 16.
 ad-berim (aidbrim) *I offer*. pres. ind
 pl. 3 aidbret 34, 13. aidbrait 42, 12.
 perf. roaidbairset 8, 21.
 ad-canim *I sing again*. clú adcanar 78,
 12.
 aes imthromm m. lit. *importunate folk*,
 a name for the pagan deities or fairies.
 90, 5.
 áge m. *a joint*. 30, 1. *period*. 92, 3.
 aidbrim, see ad-berim.
 áin *womb*. 16, 22.
 aisc f. *blame, reproach*. gen. aisce 82,
 27.
 aistire m. *a bell-ringer*. 96, 13.
 aistirecht f. *bell-ringing*. 96, 14.
 albín *a small flock of sheep*. 54, 14.
 ailbín, Laws III, 90, 9.
 am-nerte f. *weakness*. 10, 10. aimh-
 nerte cuirp, RC. 25, 388.
 amrán *a singing, chanting*. 30, 8.
 ana m. *wealth*. 96, 28. 98, 1. acc.
 pl. inna anu, Ml. 57a3.
 an-faithches m. *negligence*. 50, 21.
 arimbed na n-anfaithches, RC. 20, 55.
 an-fisid *ignorant*. 6, 24.
 anoisin, see indosin.
 an-ord m. *disorder*. 90, 4. ní hanord
 LL. 196b3. 17a14.
 an-ríad *an evil course, a wild career*.
 90, 4. fri anríad, SR. 878.
 aráit (= oróit) f. *a prayer*. 54, 7.
 armthá 80, 32 = iarmithá, iarmothá
afterwards, besides. cid iarmitha deud
 gl. etiam in posterum, Ml. 58c16.
 lethmiach iarmotha, Laws v, 82, 24.
 See Laws Gloss. and add: iarmobi
 triur iv, 378, 12.
 ath-bac m. (Germ. *widerhaken*) *a barbed
 hook; a second or renewed shackle or
 hindrance*. 20, 9. gen. éco aithbaicc,
 Rl. B. 502, 115a33.
 ath-inlatt *water for washing which has
 been used*. 30, 26.
 athilte = ath-aithle: asa athilti *after
 him*. 14, 11. See Contribb. s.v. ath-
 aithle.
 ath-le (-le, verb. noun of lenim) *a track*.
 90, 11.
 attach n. *a prayer*. a. n-uile *a curse* 58,
 12. gen. tresi du attaig, LB. 260a47.
 dat. otté diar n-attug im chobair dóib,
 Anecd. i, 41. dia deg-attoch, RC. 20,
 136.
 attan (= ath-than) f. lit. *time again*,
future. acc. sg. co hattain 90, 17.
 Cf. ath-matain *morrow*.
 bac m. *a shackle, hindrance*. bac ar bac,
 20, 7.
 bal *increase*. acc. bal 60, 19.
 ban-airchinnech f. *a female erenagh*.
 96, 30.
 batside *baptismal*. ainm b. 78,
 5.
 bidgaim *I start (intr.)*. 98, 22.
 bíl *blessed*. acc. pl. bile 30, 21.
 bláe *a shirt*. b. lin 50, 9.
 blóedach f. *din*. 10, 8.
 blóed-maidm n. *a loud bursting forth*.
 10, 7.
 boccaim *I twirl*. 52, 13.
 bráthar-fine f. *a brother's family*.
 84, 11.
 bráthre *a brother's kindred*. 64,
 17.
 bronn-galar n. *a disease of the abdomen*.
 18, 3.
 búaphud? 88, 21. Cf. Contribb. s.v.
 búafad

buga n. *hyacinth*. gsg. blas an buga 66, 28. See *Contribb.* s.v. and add: bugha .i. luibh ghorm ghlas, BB. 261 m.s. guirme a súil fri mbugha barr, *Ferm.* 68a.

bulchre a bag? 84, 11.

cáin-súarech benignant. 12, 1.

cairem m. a shoemaker, currier. 66, 7.

See *Contribb.* and *Laws Glossary*.

cair a fault, blemish, sin. 12, 13. acc. pl. caire .i. dubalchi 22, 12.

cairde n. *respite*. ar c. 92, 2.

caite f.? 68, 7. is maith a chlann can chaiti (where Stokes renders 'question'), *RC.* xxiv 182, 1. ar Midir co mór-chaite, *LL.* 212a53.

caithrech m. an adult. 6, 1. 88, 11. 94, 9.

cárait, see **córait**.

casal f. a chasuble. gen. sg. na caisle, *Trip.* 58, 22.

céimniugud (with gen.) a passing (over, through). 2, 16.

céle Dé a *Culdee*. 20, 2.

cell chottaig f. a church of covenant. 102, 19.

ce6 lomma cream. 104, 1.

cerr wry. muilenn cerr 102, 23.

cess weariness, affliction. 10, 10. 98, 29.

cethern f. a band of foot-soldiers. gen. cetherdne 88, 25. 102, 3. c. thimchill a body-guard. 102, 2. 3.

cíanasta 106, 2, leg. **cían-áesta** long, lasting?

cinedach a tribe. 2, 16.

cirmaire m. a comb-maker. 66, 7. See *Contribb.* and add: *Triads* 117. co n-arm cáembuide cirmaire, *Ir. T.* iii. 104, 27.

clam-rad f. a company of lepers. dat. clamma[i]d 20, 13. clamraid 22, 13. 24, 2.

clíath dála a hurdle of meeting? 52, 29.

cloch impóid f. a turning-stone. 84, 32.

clothar fame. 30, 22.

cochlach cowled, hooded. 92, 31. 33. 96, 22.

comblethad a grinding. 96, 18.

com-buidech equally satisfied. 20, 19.

com-choitchenn common. 2, 21

comforba 36, 1 = **com-orba**.

cosiráir till last night. 20, 20.

con-gaire a shouting, crying. 82, 31.

copán a cup. c. usci. 10, 16.

córait f. a yoke. 86, 19. carait 9, 10. glasi cáraid eter gach ndís dib, *Anecd.* ii, 78.

cotaige one who keeps a covenant. 12, 19.* See note on the passage.

crábdige f. piety, devotion. 12, 20.

credlach holy. Críst c. 98, 32.

cú tige f. a domestic dog. 84, 1.

culad? storehouse. dat. culud 60, 15.

cumal fir membrum virile. 90, 14. comol, ih. 15.

cummaim I shape, make. rocumsat adrad 18, 16.

cúra f. a sheep. 88, 12. 94, 9.

deónaim I consent, give, leave. fut. pret. sg. 3 deónabad 22, 27.

deoradecht f. exile. 20, 12.

dethfir difference, distinction. 84, 23.

dí-chumang a difficulty, strait. 62, 8.

diit? 26, 29.

dínit¹ f. a lamb. 50, 7. dimin. dínétán, *Trip.* 142, 14.

dínnech a washing. 26, 22.

do-acraim I charge, tell. imper. sg. 2. tacair lat! 48, 5.

do-aircim I offer, prepare. pass. pres. subj. -taircether 20, 24. pret. tárcas 38, 26. v.n. tárcud. 98, 9.

do-aitnim I shine. fut. pl. 3 doaitnebat 4, 12.

do-blad ill repute. 96, 32.

documal a difficulty. 58, 15.

do-imgairim I ask. timairgid (sic) celebrad (de) asks leave (of). 22, 26. v. n. timgaire 100, 10.

dola a going; metaph. death. 98, 8.

¹ Originally the oblique case of *dínu*. See *Windisch, Wörterb.* s.v.

do-máin *f. poverty.* 50, 8.
drécht *m. a portion.* 30, 5.
duchann *a song.* acc. duchann 32, 6.
 78, 19.

echrais *a passage.* 62, 27. See Cath Cath. Index.

ecmaing *a period.* 4, 3. i nd-ecmaing na ree si, Anecd. ii, p. 11. i n-ecmong na ree sea, Lism. L. 4630.

egc, see note on p. 68, 3.

elet *f. a hind.* dat. elet 60, 27.

Elg-inis *f. Ireland.* 14, 12.

englas midg *f. whey-water.* dsg. englais 104, 1. n. pl. englasa inar lilachaib, Hib. Min. 66, 14.

eólus *m. direction.* 18, 24. *guidance* 28, 19.

erbaid bane. 22, 14.

er-bern *a gap, lack.* 6, 6.

er-chomal *a spancel.* 50, 4. gen. sg. oc sním irchomail fo Grip, YBL. 130a. n. pl. urchomla credumæ fon echaib, Ir. T. ii², 191, 59.

er-labra *f. a saying, utterance.* 2, 4.

érlam *m. patron.* 4, 28.

escaire *a summons.* gairm e. 54, 21. Laws Gloss.

ésce *é eisci .i. gúasacht báis, H. 3. 18, 605d. .i. ésce cen rí, Br. D. D. 102. esce do thabairt do Húib Caisséin im Donnchad, AU. 1019. esce do thabairt do macaib mic Aeda, ib. 1115.*

esera *m. a cup, scoop.* an t-e. 52, 29.

escuine *a curse.* 28, 1. escaine 76, 6. ar escuni, LL. 360m.

etar-guide *f. intercession.* i n-etar-guidi 84, 2.

etal báide *a fit of fondness.* 36, 8. 9.

étiud *a dress, clothing.* 84, 23.

etrad (**etar-tráth*) cf. *afternoon.* 46, 6. See Aisl. M. Index s. v.

exit 48, 7.

faigde (fo-guide) *f. a begging.* 26, 26. 34, 15. 23, 27. 34, 23. 27. 60, 7.

fedalrad *n. constancy.* 100, 13.

feith *f. a marsh.* 48, 27. O'Dav. 514. Laws. co feith nEchaille, Rawl. B. 502, 121a. gen. sg. ind usci nó na feithi, Corm. s. v. drochet.

fersa *f. a verse.* 2, 8. 11, 15.

fían *f. a roving warrior-band.* 92, 8.

fid *m. a letter of the alphabet.* 6, 5.

find-fáidech *sweet-sounding, the name of a bell.* 64, 8. 90, 19.

fine griain *f. family of the soil.* 38, 2.

fír-usce *n. fresh-water.* 52, 11.

fo-guidim *I solicit.* -fagde 54, 25.

fo-crenim *I reward.* focren 98, 29.

foich *a wasp.* Thes. ii. 43. gen. pl. foiche 86, 7. 102, 26. acc. pl. focha ib. 11.

for-ath-moiniur *I commemorate, record.* pass. pres. sg. forathmentar 18, 3. 8, 12 &c. v. n. forathmet 4, 3. 5.

for-banaim *I end.* roforbanastar 106, 2. 7.

for-congra *a bidding.* 102, 25. 27.

fo-riuth *I help.* perf. sg. 3. ro foráith 24, 36.

frecnarcus *m. presence.* 48, 16.

frecraid *m. answerer, counsellor.* 32, 20.

fúat *m. a bier.* dat. fúat 24, 5. for fúat, Trip. 220, 22. Lism. L. 3546. pl. dorónsat fuaid, Cog. 210, 33.

fulled *addition, increase.* 76, 18.

gainde *f. hardness, harshness.* 6, 25.

gainiur *I am born.* perf. rogein 4, 28. rogēner = rogēnair 4, 19. rogēnetar 6, 15. 8, 4. 34, 21. 23, 27. 34, 21. fut. gignither 10, 26. genfid 6, 21. -geinfe 14, 11.

gaire *f. nearness, convenience.* 28, 9.

gasta *generous.* 22, 18.

genmnaid *chaste.* 8, 19.

genelach *n. a pedigree.* 4, 23.

gerr : ech gerr *a gelding.* 88, 9. 90, 16. a láir gerr! Ir. i, iii, 69, 10. gerr f. 'Ath Léime na girre, F.M. 1489.

gerraim *I shorten.* gerrmait-ne 98, 19.

gimán *a small lash, patch.* 91, 30. giomh *a lock of hair; a fleak,* O'R. gimán-gorm 84, 23.

glaisen¹ f. *wood*. Lism. L. Index. gen. glaisne 62, 3. dat. isin glaisin, Dinds. 1, § 35. lomrad glassen-guirt na rigna, Laud 610, 97a1.

glassán *the name of a bell*, p. 20, n. 1.

glomar a *muzzle*. gen. ar eoch ñgiur glumuir, 90, 15. ó fiur glomair, Hib. Min. 70, 21. Ugadart mo gilla glomar, Aisl. M. 80, 9. 126, 27.

golgaire f. *lamentation, wailing*. 24, 6. g. in luin 23 N 10, 91.

greis *protection*. 86, 20. 21. 90, 5.

grés *practice*. g. ar crábud glan 100, 22.

griän *soil*. gen. fine griein *the family of the soil, glebal family* 38, 2. Cf. is leo grian na cille, Rl. 502, 118b30. fintiu griain, Laws iv, 172, 3. dorat fond 7 grian dóib, CZ. 8, 308. dat. ó griun co nem 66, 2.

gruth *curds*. 60, 22. gilitir g., Lism. L. 4075.

ibrach *made of yew*. celli. 8, 25. f. *the name of Colman's cell*. 18, 28. 29. 22, 7.

idbartach *offering up a sacrifice*. 104, 19.

imáin = amáin *only*. 42, 1. immáin 60, 12.

imdugud? 84, 10.

imm-ord m. a *re-arrangement, change*. i. feda 6.

im-sóim intr. *I turn*. fut. sg. 3 rel. impóbas 66, 5.

in-chlid a *concealing*. fo i. *stealthily* 88, 21.

indem *wealth, prosperity*. 32, 12. dat. dot innium 16, 19.

in-dlúith *unsafe, insecure*. 90, 7.

indosin *now*. 76, 4. anoisin 46, 27.

in-Isel *lowly, humble*. 12, 7. 14, 17.

innamá *only*. 60, 14.

in-sorchaigim *I illumine*. 2, 3.

in-úathad n. *singleness*. i n-inúathud 88, 21.

irisech *faithful*. gait i. 84, 10.

iróir *last night*. 14, 19. irráir 20, 17.

istud-loc m. a *treasure-house*. 104, 26. See Ir. T. iii, p. 280.

lainnerda *shining, brilliant*. 48, 1. a loinderda (Mary)! Ériu i, 122.

lann f. a *house*. gen. lainne 28, 22.

lár *earth*. 36, 17. iter nem 7 lár, Fél.², p. 6.

lasamna f. *brilliancy*. 6, 15.

léna a *meadow*. 52, 12.

leth-bolc m.? *tuitid in dún dia leth-bulgc* 62, 3.

lóch .i. *solus* 10, 4.

loch .i. *dorcha* 10, 4.

lomlán *quite full*. 46, 29. lommnán 22, 15.

lúath-cháin f. *ready tribute*. 6, 21.

mac-bachall f. *staff of boys*. 46. 3. 10.

máinech *precious*. 6, 3.

maistrim *I churn*. 60, 19.

malartaim *I confound*. malartbaid 12, 22.

mám m. or n. a *handful*. 60, 2. 3.

mám don grán, Lism. L. 4323.

manchine f. *service rendered to a monastery*. 78, 14.

mangad *deceit*. m.-gáire 10, 1.

martír m. a *martyr*. gpl. martíri 4, 14.

mathius m. *goodness*. 6, 6.

mebraigim *I remember*. 98, 22.

mergge a *battle-standard*. 91, 26.

messar f. a *measure*. 96, 31. messair 78, 3. acc. mesair 78, 4. dá mesair deac, Fél.² 202.

mind cotaig n. a *relic on which covenants are sworn*. 26, 21.

miscid *hatred*. 78, 6.

mod m. *manner*. ó mud *after the manner* 82, 34. as nach mud *on any condition* 80, 3.

móitt *desire*. 78, 31.

mothar a *wilderness*. 62, 17.

muince m. *terque, necklace*. 50, 3.

muinterach *kindly, kind*. 98, 18.

murthaide m. a *seaman, mariner*. 94, 11.

nem-gér *not sharp or keen*. 2, 25.

nóaire m. a *boatman*. 94, 11.

¹ The nom. glassin also occurs. gurmu ná gasa glassin (: dil), LL, 33b46.

nú-*fiadnis* n. *the New Testament* 2, 3. 4, 1.

ocla f. *obstinacy*. 22, 16.

óen-menmnach *single-minded*. 12, 16.

óigit-? 50, 15.

oirb *upon you*. 100, 3.

ónid *from which is*. 32, 25. Ml. 51e2.

ordnim *I ordain*. perf. sg. 3. roord-nestar 2, 6.

petarlaic f. *the Old Testament*. 2, 3. 4, 1.

port m. *a place*. 52, 16. gen. dochom-poir, LU. 121a2. Wi.

predugud? 58, 10.

pudur m. *harm*. 28, 24.

pupall *a tent*. 40, 13. acc. pl. pupli, LU. 70b47.

rachall *a shroud*. gen. trian rachail 44, 25. rúam rachail 96, 17.

ráthaiges m. *guarantorship*. 20, 3.

rath-mac m. *a son of grace*. 20, 8.

reclés m. *an enclosure, close, cell*. 8, 23. 18, 27. 22, 7. rigléss 18, 21. 94, 6. Trip. 470, 30, 31. asa recles *extra cellulam*, RC. ii, 392. dub-r. *nigra cellula*, Preface to Altus Prosator. Colum ina duibhreglés, FM. A.D. 592. gen. reclesa, CZ. iii, 45. do dénam do reclesa, Lism. L. 2581. do chumtach reclesa, ib. 2585. dat. dia recleus, Rl. B. 512, 33b. acc. pl. reclésæ 8, 23.

relecc f. *a cemetery*. 40, 26, 30. roillecc 40, 23. dat. relige 80, 6. 84, 19. acc. releic 40, 27. 42, 3. gen. relgi 42, 2. 54, 1.

riaglóir m. *censor*. 82, 28.

ríg-des *very clever*. 90, 3.

ríg-laech m. *a royal warrior*. gen. ríglai 50, 9. npl. ríglai 10, 31. ránic mór rót in ríglach (*a woman*), LL. 197a58 ciarbu ríglach líath, Trip. 210, 20.

rígláechda *royally heroic*. 14, 6.

ro-chell f. *a great church*. 78, 20.

rúacaim *I chase*. 40, 2.

rua (v.n. of ro-benim) n. *a brake, clearing* 62, 30.

rúsc *a hamper*. 60, 15.

ruthen f. *brilliance*. dat. ruthin 82, 22.

sacarbaic *the Host*. 46, 14. 25. Wi. sacarfaic, SG. ii, 459, 23.

sáeb-choire *a maelstrom, whirlpool*. 94, 12. BB. 451b32. Wi.

saidbir *wealth*. cona s., 82, 23.

scél-mór *great-storied*. 12, 29.

scó *a brewing, brew*. 74, 29. scō .i. linn, O'Dav. 1489. Hence scéaire m. *a brewer*. Corm. 9 s.v. cerbsire; Lism. Lives, Index. O'Dav. 39.

sebac selga m. *a hunting hawk*. 44, 6.

sele (W. haliw) n. *spittle*. 94, 16. 19. R.C. 9, 16. ib. 12, 328 § 16. saile Wi.

sen old. superl. sinem 8, 1.

sen-ráith f. *an old fort*. 8, 3.

sesrech f. *a plough-team*. acc. sg. sesrig 92, 11.

silliud? 16, 19.

slaide *a cutting down*. 28, 21.

snéid *minute, small, slight, insignificant*. 14, 7.

so-dethbir *urgency, hurry*. 58, 20.

sodethbringud *hurry, hustling*. 96, 24.

soidnge f. *comfort*. 22, 23.

sop m. *a wisp*. 54. 22. Wi.

sproc (= broc, with prothetic s) *dejection*. dat. i spruc 46, 29.

sráb m. *an attack, force, violence?* dat. ón tsráb 90, 12. rosní in sráb sen-grennach, LL. 211b14. fri srábh (.i. forlán) ndomain bad fethmech, 'Eriu iii, p. 96 (sic ms. A¹). acc. pl. bruís srábu síl Cuind, Rl. B. 502, 116c.

srait *street, road*. 18, 29.

súaichiúte *conspicuous*. 96, 17.

súg *juice; a particle*. cen s. n-aisce 80.

tarsann *condiment*. 58, 7. acc. pl. torsnu, Aisl. M. 99, 7.

tart? 42, 19.

tasci *come!* 24, 18. 48, 1. pl. 2 **taiscid-si**
Lism. L. 4418 = **teccaid-si** B.

tathmet n. *memory.* 20, 10. **taithmet**
Wi.

tempall a *church.* 40, 15. 22. 94,
22.

ten fire. 58, 6.

tenga f. *the tongue of a bell.* 26, 10. 12.

tennaim *I strain, tighten.* 100, 1. oc

tennad a *étaig*, RC. 13, 102, § 131.

tendmaid-ne 98, 18.

tenta a *difficulty, strait.* fri **tendta**,
94, 14. **tenta catha**, Fianaig. 60,
17.

teóir f. *meditation.* 104, 32. Arch.
iii, 306. RC. 15, 259. LL. 80b45.

termud 100, 14. See note.

terus m. a *journey.* 100, 4. **turas**,
Wi.

tí a *circle.* 62, 29. **dorat tí dia**
bachaill atarra, Lism. L. 4109.

timchell ar **timchill** *in turn.* 20, 13.
Cf. **do choimét gach lá** **timcheall**,
Lism. L. 2848; **iar n-urd timchill**,
ib. 4163.

timnaim *I commend, assign, confide.*
pres. subj. sg. 1 **co rotimnor** 48, 3.

tinchur m. *implements, ingredients.*
t. **fleide** 40, 16. a **thincur eter**
choilethe 7 **brothracha**, LU. 56b8.
tinchor, Wi.

tiucme? t. **cach tened** 50, 5.

tlath 100, 11 miswritten for **tlacht?**

tlí *delight, comfort?* 100, 10. **Pátraic**,
ní triamain a tlí, LL. 164b7. **ba tailc**
tlí do láechaib 35b22.

tochra (v.n. of **do-crenim**) n. *bride-price.*
92, 1. 2.

tochraim (fri) *I oppose, fight (against).*
dotuchre 32, 19.

todochaide *futurity.* 46, 15.

tortrommad m. *heaviness, drowsiness.*
10, 10. Wi.

tothacht *possession, validity.* 102, 10.

BB. 19b14. **iar dóthucht**, Misc. Arch.

Soc. 132. SG. 138, 44. **tothocht**, Wi.

traigthech m. a *foot-soldier.* 94, 22.

trebar *prudent, wise.* 8, 19.

treblait¹ *sickness.* 22, 5. **trebhlaid**
mór, TFr. 8, 3.

tregat f. *ache.* 10, 10. acc. **tregait**
ib. 12.

tréith *weak.* 16, 25. LL. 157a37.

trell a *while.* 88, 16. **trell eile**,
LB. 273b37.

triáth *sea.* gen. **trethan** 52, 26. Wi.

trínóit f. *Trinity.* 4, 16. 17. 12, 5.

tri through. **trit an firt siu** 88, 2. 9, 44.
treimit 78, 22.

tríst a *curse.* 100, 14.

túathbel, ar t. *lefthandwise.* 58, 23.

tuilim *I sleep.* 16, 26.

tuir a *pillar, chief.* 6, 22.

túsecht f. a *leading.* 2, 15.

úan-molt m. a *ewe-lamb.* 54, 4. 14.

úarán a *well.* 52, 26.

úas *above.* **úastu** 22, 19. 88, 8.

úgaire m. a *herdsman.* 96, 25 = **áegaire**
bó 96, 19.

ullide *great, long.* an **g[c]ēin** **bes**
ullidu 76, 6.

¹ Both syllables are short.

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¹ Cf. Duma na nGíall in Tara, Dinds. 1, § 12.

² There are two Gorteens in W. Meath, one in Clonlonan, the other in Fartullagh barony.

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¹ But according to Sir Henry Piers, quoted in James Woods' *Annals of Westmeath*, p. 76, the Brosna is called the 'Golden Hand,' while the 'Silver Hand' is a name for a stream issuing from the northern end of Loch Owel.

- Ráith Mór Maige Deisceirt, in Ciarraige Lúachra, 9.
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CORRIGENDA

TEXT

- p. 4, l. 14, *read* ' martiri '
- p. 8, l. 10, *for* Dāire *read* Daire
- p. 8, l. 26, *for* descirt *read* Descirt
- p. 10, l. 10, *for* tort[h]romad *read* tortromad
- p. 11, l. 19, *read* ' Copán '
- p. 14, l. 11, *for* hath[é]ilti *read* hathilti
- p. 18, l. 28, *for* hibraige *read* hIbraige
- p. 20, l. 10, *emend* ' ó Blathmac ná rab tathmet '
- p. 28, ll. 15 and 16, *for* can *read* cach
- p. 30, l. 3, *for* can *read* cach
- p. 35, n. 3, *read* ' Anfosaíd '
- p. 38, l. 2, *for* Griein *read* griein
- p. 40, l. 11, *for* cach *read* cacha
- p. 42, l. 21, *for* Gulbān *read* Gulban
- p. 46, l. 25, *for* findfaidech *read* findfáidech
- p. 48, l. 3, *for* eurottimnor *read* eurotimnor
- p. 50, l. 7, *read* ' mane tarset ' *and translate* ' unless false chieftains come '
- p. 52, l. 21, *for* dechmad *read* dechmaíd
- p. 64, l. 22, *for* c[h]roind-si *read* C[h]rōindsi
- p. 72, l. 25, *for* arē gín *read* ar ēgin
- p. 76, l. 6, *for* gein *read* g[c]ēin
- p. 80, l. 22, *for* lepthaid *read* lepaid
- p. 80, l. 28, *for* Colum *read* Coluim
- p. 94, l. 25, *for* trit *read* trīt
- p. 96, l. 27, *for* dobeiran *read* dobeir an

TRANSLATION

- p. 3, l. 14, *for* Amra *read* Amram
- p. 7, l. 23, *for* her (*bis*) *read* his
- p. 7, note 3, *for* 51 *read* 52
- p. 21, l. 3, *for* Aedacain *read* hAedacáin
- p. 23, l. 31, *for* bids farewell to *read* asks leave of
- p. 25, l. 32, *for* urged *read* helped
- p. 29, l. 18, *for* without permission *read* out of every hundred
- p. 31, l. 1, *for* limb *read* joint
- p. 31, l. 3, *for* only without permission *read* out of every hundred

CORRIGENDA.

- p. 37, note 1, *for* *dige* *read* *áige*
 p. 39, l. 3, *for* *family* of *Grian* *read* *glebal* *family*
 p. 43, l. 13, *for* *brothers* of *his* *grandfather* *read* *descendants*
 of *his* *grandfather's* *brothers*
 p. 43, l. 24, *for* *Conal* *read* *Conall*
 p. 51, ll. 21 and 27, *for* *hill* *read* *island*
 p. 53, l. 5, *omit* *hill*
 p. 61, l. 33, *after* *Dun Bri* *insert* *hitherward*
 p. 53, l. 11, *after* *Cairrge* *insert* *without*
 p. 53, l. 21, *for* *CuChaille* *read* *CúChaille*
 p. 89, l. 33 *before* *safeguard* *insert* *proper*
 p. 91, *after* *obedient* *insert* *with* *love*

NOTES

- p. 108, l. 11, *dele the note, and for* 'a persoin' *compare* : in
 tan labratar ind filid a persin inna ndea, Sg. 162a3
 p. 111, l. 30, *for* 'Rahen' *read* 'Lismore'

GLOSSARY

- p. 122, col. 1, *for* 'ad-berim' *read* 'ad-opraim'

ADDITIONAL CORRIGENDA

INTRODUCTION

- p. ix., l. 5, *for* 19' *read* 20
 ib., n. 1, *dualaig* should be *duālaig*. See corrigenda on
 Notes p. 110, 11
 p. xvi., l. 8. According to the text (§ 5) his mother was
 descended from Niall's brother Brian. P. W.

TEXT

- p. 4, l. 15, *for* *maic* *read* *meic* (*sic passim*)
 ib., *for* *is* *ōentu* *read* *is[in]* *ōentu*
 p. 4, l. 22, *for* *Srobthine* *read* *Srobtine*
 p. 4, l. 26, *om.* m. D[i]armata Deirg. P. W.
 p. 6, l. 1, *for* *secht* *read* *sechtmad*

- p. 6, l. 6, *for de nach mathusa read nach mathiusa or de nach mathius.* P. W.
- p. 8, ll. 13, 23, *for Ernāin read Ernān and cf. p. 62, 16, 27, or else Ern(a)In* P. W.
- p. 8, l. 18, *for an-ord read a n-ord* P. W.
- p. 14, l. 2, *for Rōmānchaib read romanchaib (?)*
- p. 14, l. 20, *for batir read batis (?)*
- p. 16, l. 26, *for for read fōr*
- p. 18, l. 13, *for Ullan read Ullan[n]*
- p. 18, l. 33, *for conicci sārugud read cuicci. Sārugud* P. W.
- p. 20, l. 13, *for clamrad read chlamraid* P. W.
- p. 22, l. 27, *for deōnebad read deōnēbad*
- p. 24, l. 27, *for torsed read torgbad* P. W.
- p. 28, l. 20, *for trath read trā*
- p. 28, l. 25, *for fine read fin[n]e*
- p. 30, l. 21, *for firu bile read Firu Bile* P. W.
- p. 32, l. 24, *for ba read bid*
- p. 34, l. 19, *for cac[h] read cac* P. W.
- p. 36, l. 26, *for māir read mair*
- p. 38, l. 6, *for Less Grūccāin read Liss Grūccāin*
- p. 38, l. 7, *for Caca read Chachān (?)* P. W.
- p. 38, l. 9, *for Tulaig read Tulach.* P. W.
- p. 38, l. 26, *for tārcas read tarcas*
- p. 40, l. 27, *for bid read bīd*
- p. 40, l. 31, *for Bid . . . bid read Bīd . . . bīd*
- p. 42, l. 22, *for chungaidis read chumgaidis* P. W.
- p. 44, l. 5, *for carraic read c[h]arraic*
- p. 44, l. 8, *for ⁊ Aedæ Find ⁊ Mane read meic Aedæ Find meic Mane (as at p. 72, l. 7)* P. W.
- p. 46, l. 1, *for Leiss read Liss (or Liuss)*
- p. 46, l. 9, *for asbeir read asberr*
- p. 48, l. 7, *for roba read robā*
- p. 50, l. 27, *for co rab read corab*
- p. 56, ll. 29-30, *for robói . . . Disirt read robói hi Tír an Disirt etir ⁊ comad iar ndul adíu nogabad ifus* P. W.
- p. 58, l. 7, *for cuine[h]id fair read cuine[h]i forn (?)*
- p. 58, l. 14, *for thويمēla read thويمēlad*
- p. 62, l. 19, *for bid fir read biait (or beit) fir*
- p. 62, l. 22, *for Bit read Bīt (or Biait or Beit)*
- p. 62, l. 26, *for ro read co* P. W.
- p. 64, l. 22, *for i ngnesta read ingriesta* P. W.
- p. 68, l. 26, *for tuc-som read ⁊ tuc-som* P. W.
- p. 70, l. 20, *for tãncais read tãncas*
- p. 76, l. 19, *for a cella read [n]a cella* P. W.

- p. 82, l. 22, *for* *bid* *read* *bīd* (*ipv.*) *or* *biaid* (*fut.*)
 p. 86, l. 20, *for* *grcis* *read* *greis*
 p. 92, l. 30, *for* *fa cenn díb* *read* *fā cendaib* (?)
 p. 94, l. 3, *for* *Ber* *read* *Berid*
 p. 94, l. 9, *for* *firbale* *read* *fir bale* (*cf.* p. 88, 12)
 p. 94, l. 11, *for* *murthaidi* *read* *murthāidi*
 p. 98, l. 28, *for* *timna* *read* *t'imna*
 p. 98, l. 32, *for* *tig* *read* *thaig*
 p. 100, l. 5, *for* *t[h]núth* *read* *t[h]nú*
 p. 100, l. 7, *for* *nár* *read* *nél*

TRANSLATION

- p. 3, l. 23, *for* *the saints* *read* *His saints*
 p. 5, l. 11, *for* *another* *read* *the other*
 p. 5, l. 13, *for* *his soul* *the text has* *they*
 p. 5, l. 25, *for* *Srobthine* *read* *Srobtine*
 p. 5, l. 30, *om.* *son of Diarmait the Red* P. W.
 p. 7, l. 10, *for* *demicans* *read* *dimicans* P. W.
 p. 7, n. 3, *for* § 51 *read* § 52 P. W.
 p. 9, l. 1, *for* *lia* *read* *lec*
 p. 9, l. 22, *for* *the order* *read* *their order* P. W.
 p. 11, l. 6, *for* *it* *read* *she* P. W.
 p. 11, l. 7, *for* *Ethnae* *read* *Ethrae* P. W.
 p. 13, ll. 25-6, *for* *serve* *read* *give to him the service of*
 p. 15, l. 2, *for* *of the Romans* *read* *for his great monks* (?)
 p. 15, l. 18, *for* *they would hear* *read* *would be heard* (?)
 p. 15, l. 24, *for* *watching* *read* *taking care of* P. W.
 p. 17, l. 16, *for* *for* *read* *depends on* P. W.
 p. 17, l. 32, *dele* (?)
 p. 17, l. 34, *for* *come* *read* *let him come*
 p. 19, l. 5, *for* *his mother's* *read* *Colmán's mother's* P. W.
 p. 19, l. 15, *for* *Ullan* *read* *Ullann*
 p. 19, l. 18, *for* *come* *read* *go*
 p. 19, ll. 29-30, *for* *depart . . . blessing.* *read* *depart in another direction to do thy reading henceforth, and farewell.* P. W.
 p. 19, ll. 31-33, *for* *yew-wood* *read* *Ibrach*
 p. 19, l. 37, *for* *in expectation etc.* *read* *for any young cleric that would go on his pilgrimage to it. It is an outrage to Mochuta and to Colmán and to the saints of the wandering, seven hundred and seven score and seven in number, if the covenant be not thus fulfilled; Ua Ferchair and Ua hAedacáin and Ua Dercáin and all*

the Culdees, and all the monks of Lismore are a guarantee for it till Doom. P. W.

p. 21, l. 33, *for* may count as their exile *read* may be their place of pilgrimage P. W.

p. 21, n. 1, *dele*.

p. 23, l. 34, *go*, *lit.* come

p. 23, l. 35, *for* land *read* land where Mochuta would be (*aen*-) P. W.

p. 25, l. 15, *for* a greater miracle . . than *read* as great a miracle . . as

p. 25, l. 26, *dele* one hundred and

p. 25, l. 32, *for* he had urged . . . return. *read* he (C.) helped him (M.) by adopting that order provided only that M, should introduce it. P. W.

p. 27, l. 11, *for* are *read* shall be

p. 27, l. 22, *for* the great *read* a great

p. 27, l. 28, *for* cures *read* heals

p. 29, l. 30, *for* chief of a tribe *read* blessed Kingdom

p. 31, l. 12, *for* by *read* from

p. 31, l. 22, *for* blessed men *read* Farbill P. W.

p. 31, l. 28, *for* altogether *read* at the same time

p. 33, l. 28, *for* is *read* shall be

p. 35, l. 6, *for* possesses *read* has possessed

p. 35, l. 14, *for* west *read* back (?)

p. 35, l. 15, *for* east *read* front (?)

p. 35, l. 24, *for* every man *read* human excreta (delete n. 2) P. W.

p. 35, l. 27, *for* Cluain *read* that Clúain

p. 35, l. 32, *for* heritage *read* thy heir

p. 37, l. 13, *for* land *read* their land

p. 37, l. 30, *for* a great while *read* hail (?)

p. 39, l. 6, *for* places *read* steadings (*so* 63, 25)

p. 39, l. 10, *for* Choca *read* Chachán P. W.

p. 39, l. 14, *for* above *read* south of (?)

p. 39, l. 18, *for* of tribe *read* of the rest of the tribe (*so* 41, 17)

p. 45, l. 16, *for* every battle . . . upon him *read* he shall be routed together with the whole battalion in which there shall be one of them (*i.e.* the Uí Fíorannáin) P. W.

p. 47, l. 2, *for* steadings *read* standing

p. 51, l. 12, *for* steeds *read* steeds . . .

p. 53, l. 2, *for* which is *read* let them be

p. 53, ll. 17-25, *for* This rock *etc.* *read* This Carrick was ever the residence of the Kings of Fartullagh until

the time of the daughter of the son of Conchubar, viz. the wife of Conchubar Ua Maelsechlainn, when the King (of Meath) wrested it from Cú Chaille, son of Dublaide, King of Fartullagh, and it was outraged by depriving it of its king and giving it to the queen of Meath. She was the first of the queens of Meath that took it, and every one after her has since held it, and it is their own special property, free from the King of Fartullagh. P.W.

p. 55, l. 7, *for* to me . . . sheep *read* for me now around the sheep to protect them.

p. 55, l. 22, *for* that news *read* news of that

p. 57, l. 33, *for* thither *read* hither P.W.

p. 57, *ib.*, *for* there before him . . . Disirt *read* in Tír in Disirt before him at all, and it was after Conchraid had gone hence that Colmán settled here P.W.

p. 59, l. 8, *for* him *read* us (?)

p. 59, l. 12, *for* stir . . . Colman *read* accuse him (*cf.* Gwynn, Ériu xi. 159)

p. 59, l. 13, hounds (or perhaps 'wolves' n. 1): coin *is not in the printed text*

p. 59, l. 15, *for* they *read* he

p. 59, l. 25, *for* ordered it to cease *read* asked that it should be stopped

p. 61, l. 6, *for* the meal *read* his corn

p. 61, *ib.*, *for* went *read* comes

p. 61, ll. 8-9, *for* with him *read* with it (?)

p. 61, l. 27, *for* milk *read* cream (*sic* Glossary)

p. 65, l. 26, *for* what . . . *read* he should be driven P.W.

p. 69, l. 5, *for* Thirteen men who *read* With twelve men he

p. 71, l. 22, *for* thou hast *read* men have

p. 71, l. 30, *for* went *read* came

p. 73, l. 1, *for* Loch Ennell was the Boyne in Bregia *read* the Boyne in Bregia was Loch Ennell P.W.

p. 73, l. 10, *for* Liss *read* Less

p. 73, l. 19, *for* it shall *read* may it

p. 77, l. 3, *after* that *add* now

p. 77, l. 10, *for* thou *read* ye

p. 77, l. 21, *for* his *read* the P.W.

p. 77, l. 30, *for* is its name to-day *read* on the hither side of it P.W.

p. 77, l. 33, *for* brother *read* brothers P.W.

p. 85, l. 33, as they shall be needed, *lit.* as it shall wear them out

p. 87, l. 1, *for* above *read* southward (?)

- p. 87, l. 11, *for go read come*
 p. 87, l. 34, *after us add from it*
 p. 91, l. 13, *for king of the read king of*
 p. 93, l. 11, *for above . . . below read to the south . . . to the north (?)*
 p. 93, l. 33 *for it was a hood over head read there was a hood about their heads (?)*
 p. 93, l. 37, *read Faithche Meic Mecnán*
 p. 95, l. 11, *for each steading read every owner of a steading (cf. p. 89, 18)*
 p. 95, l. 14, *for mariners read the pirates*
 p. 95, l. 31, *for overthrown read wearied*
 p. 97, l. 36, *for no ill repute . . . there will be read perhaps thy fame shall not be carried (ní bérthar do blad) beyond this, however much thou shalt do.*
 p. 99, l. 28, *for the men of the commandments read thy legatees*
 p. 101, l. 1, *for let their bodies embrace read let them force the body to*
 p. 103, l. 4, *delete the comma, and for for the purpose of (collecting) read instead of P.W.*
 p. 105, l. 17, *for would read will*
 p. 105, l. 18, *for their read the*
 p. 105, l. 36, *after mass add four times*

NOTES

- p. 108, l. 5, *for ranordnestar read ranordan.*
 p. 109, l. 24, *for 19 read 21. P.W.*
 p. 110, l. 5, *for gaenithir read gainithir P.W.*
 p. 110, l. 11, *du-ālaig* has always been trisyllabic. See Ériu viii. 166
 p. 110, l. 30, *for come read go*
 p. 110, l. 39, *condici* is found in O. Ir.; see Pedersen II 677, 18
 p. 110, l. 41, In Mid. and Early Mod. Ir. the second *a* of *tárfás* is regularly long
 p. 111, l. 14, *fōr* (= *fo-a-ro*) *thuīl tú* is right
 p. 111, l. 15, *tustide* is O. and Mid. Ir. gen. pl.
 p. 111, l. 26, After this add note on p. 18, l. 18: *co hanmcharait crábdig*, an example of *anmchara* as fem.; see O'Rahilly, Desiderius, p. 249.
 p. 111, l. 31, *for 'south' read 'north'*
 p. 114, delete last sentence. P.W.

Date Due

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The

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1. Ir.

H. Ir.

D. Ir.

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however not

leaching' (?)

P. W.

Demco 293-5

ote corrections

made by the Rev. Paul Walsh in two articles in ZCP viii., one 'The Topography of Betha Colmáin,' pp. 568-582, the other a review of the book, pp. 590-593. I have not included his valuable notes on the place-names.

There remain many doubtful passages, especially in the verse. The mark of length over vowels is in many cases omitted or misplaced, e.g. read *Ulltān*, *esēin*, *esidēin*, etc.

O. J. E

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